Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

Ο ΙΕΡΟΣ ΝΑΟΣ ΤΟΥ ΕΥΑΓΓΕΛΙΣΜΟΥ ΤΗΣ ΘΕΟΤΟΚΟΥ ΕΝ LANCASTER, PENNSYLVANIA.
THE GREEK ORTHODOX CHURCH OF THE ANNUNCIATION IN LANCASTER, PENNSYLVANIA.

ΠΡΟΝΟΙΑ, ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

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ΕΘΝΙΚΗ ΕΟΡΤΗ -- ΠΑΡΕΛΑΣΙΣ

ΕΠΕΤΕΙΟΣ ΤΗΣ 25ης ΜΑΡΤΙΟΥ

Δι' ἰδιαιτέρας Ἐγκυκλίου ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος προτρέπει τὸ εὐλαβὲς Ἑλληνορθόδοξον πλήρωμα τῆς Ἀμερικῆς καὶ Καναδᾶ «ὅπως πανηγυρίσῃ τὴν ἐπέτειον τῆς Ἐθνικῆς ἡμῶν Παλιγγενεσίας τοῦ 1821 διὰ Θείας Λειτουργίας. τὴν 25ην Μαρτίου, Σάββατον ἢ τὴν ἐπαύριον Κυριακήν. Κατ' αὐτὴν θὰ ἐξαρθῇ ἡ μεγάλη σημασία τοῦ Ἐθνικοῦ ἡμῶν Ἀγῶνος ὑπὲρ ἐλευθερίας, ὑπὲρ τῆς ὁποίας πάντοτε ἐπρωτοστάτησεν ἡ Ἑλλάς, καὶ διὰ τὴν ὁποίαν ἐλευθερίαν στενάζουν ἀκόμη πολλοὶ λαοὶ ἐπὶ τῆς γῆς».

ΕΘΝΙΚΗ ΠΑΡΕΛΑΣΙΣ 23ης ΑΠΡΙΛΙΟΥ

«Ἐν Νέᾳ Ὑόρκῃ», συνεχίζει ἡ Ἀρχιεπισκοπικὴ Ἐγκύκλιος, «κατὰ τὴν Κυριακήν, 23ην Ἀπριλίου, θὰ γίνῃ διὰ τῆς Πέμπτης Λεωφόρου ἡ καθιερωμένη μεγάλη Ἐθνικὴ Παρέλασις, ἡ εὐθύνη τῆς ὁποίας ἔχει ἀνατεθῇ καὶ ἐφέτος εἰς τὴν Ὁμοσπονδίαν τῶν Ἑλληνικῶν Σωματείων καὶ Ὀργανώσεων Μείζονος Νέας Ὑόρκης. Τῆς Παρελάσεως θὰ ἡγηθοῦν ὁ Ἐξοχώτατος Κυβερνήτης Νέας Ὑόρκης κ. Νέλσων Ροκφέλλερ καὶ ὁ Δήμαρχος Νέας Ὑόρκης Ἐντιμότατος κ. Ρόμπερτ Γουάγκνερ».

ΤΟ ΚΑΘΗΚΟΝ ΟΛΩΝ ΜΑΣ

«Πρὸς ἐπιτυχίαν τῆς Ἐθνικῆς Παρελάσεως», καταλήγει ἡ Ἀρχιεπισκοπικὴ Ἐγκύκλιος, «προτρεπόμεθα πάντας ὑμᾶς, ἵνα οἰκονομικῶς ἐνισχύσητε τὴν Ὁμοσπονδίαν, ὥστε ἡ Παρέλασις νὰ εἶναι ἀληθῶς μεγαλοπρεπὴς καὶ ἀντιπροσωπευτικὴ συμπάσης τῆς Ὁμογενείας, ἀξία δὲ καὶ τοῦ ἑορταζομένου μεγάλου ἱστορικοῦ γεγονότος.

«Μὲ τὴν πεποίθησιν, ὅτι πάντες θὰ συμβάλητε ἐκθύμως καὶ κατὰ δύναμιν εἰς τὴν ὅσον τὸ δυνατὸν λαμπροτέραν ἐμφάνισιν ταύτην τῆς Ὁμογενείας, καθ' ἣν θὰ παρελάσῃ αὐτὴ ἡ ἰδία ἡ αἰωνία Ἑλλάς, ὡς ἰδέα καὶ ἱστορικὴ πραγματικότης, μὲ τὴν τρισχιλιετῆ ἀθάνατον ἱστορίαν της, ἱστορίαν συνεχῶν εὐγενῶν ἀγώνων καὶ ὑπερόχων θυσιῶν ὑπὲρ τῶν ἰδεωδῶν τῆς ἐλευθερίας τοῦ κόσμου ὁλοκλήρου, εὐχαριστοῦμεν καὶ διατελοῦμεν,

Μετὰ βαθείας πατρικῆς ἀγάπης καὶ εὐχῶν,
Ὁ Ἀρχιεπίσκοπος ὑμῶν
† Ὁ Ἀμερικῆς ΙΑΚΩΒΟΣ»

Η ΟΡΘΟΔΟΞΙΑ ΩΣ ΜΕΙΖΩΝ ΠΙΣΤΙΣ (MAJOR FAITH)

Ὁ Γερουσιαστὴς τῆς Πολιτείας New Jersey, Hon. Clifford P. Case εἰσηγήθη διὰ δευτέραν φορὰν εἰς τὸ Ἀμερικανικὸν Κογκρέσσον, τῇ 16ῃ Φεβρουαρίου 1961, πρότασιν, ὅπως ἡ Ἀνατολικὴ Ὀρθόδοξος Ἐκκλησία ἀναγνωρισθῇ ὡς «Μείζων Θρησκεία—Πίστις ἐν Ἀμερικῇ» (Major Faith in America).

Ἡ Ἱερὰ Ἀρχιεπισκοπὴ συνεχάρη τηλεγραφικῶς τὸν ἐντιμ. Γερουσιαστὴν κ. Clifford P. Case διὰ τὴν εἰσήγησίν του ταύτην, μετὰ τῆς εὐχῆς, ὅπως αὕτη ψηφισθῇ ὑπὸ τῶν Ἐντιμοτάτων Μελῶν τοῦ Ἀμερικανικοῦ Κογκρέσσου.

(Ἐκ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς)

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ΒΙΒΛΙΑ ΛΗΦΘΕΝΤΑ

Σεβ. Μητροπολίτου Κερκύρας καὶ Παξῶν κ. ΜΕΘΟΔΙΟΥ ΚΟΝΤΟΣΤΑΥΛΟΥ: «Τελετουργικὴ τῆς Ὀρθοδόξου τοῦ Χριστοῦ Ἁγίας Ἐκκλησίας». Τόμος Α΄. Κέρκυρα, 1958. Τὸ βιβλίον τοῦτο εἶναι ἀπαραίτητον διὰ κάθε ἱερέα, πρὸς ἀκριβῆ γνῶσιν τῆς Ὀρθοδόξου Τελετουργικῆς.

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ΧΑΙΡΕ, ΔΙ' ΗΣ Η ΧΑΡΑ ΕΚΛ

ν ἱερῶν
υσικῆς,
ῦ φω-
πλαί-
χῆς.
ἐμ-
'κ-
υ

ΠΟΣΟ βαθειὰ ἡ πίστις τῶν Πατέρων μας! Πόσο βέβαιη ἡ προσδοκία τους! Κι' ἂς σκοτείνιαζαν τὸν ὁρίζοντά τους τὰ πειὸ ζοφερὰ σύννεφα! Κι' ἂς ἦταν καταλῦτρες κάθε ἴχνους πίστεώς των οἱ συνθῆκες!

Ποτέ τους ὅμως δὲν ἐδείλιασαν. Οὔτε ποτὲ ἐλιποψύχησαν. Κι' ὕστερα ποτέ τους δὲν συνέδεσαν τὸν χρόνο μὲ τὸν ἑαυτό τους. Ποτὲ δὲν ζήτησαν ἡ εὐχή τους νὰ πραγματοποιηθῇ στὸ διάστημα ποὺ αὐτοὶ ζοῦσαν.

* * *

«Χαῖρε! δι' ἧς ἡ χαρὰ ἐκλάμπει!» Τί κι' ἂν δὲν ζοῦμε ἡμεῖς! Κλῆρος μας: ἡμεῖς νὰ σπείρουμε. Ἔστω «ἐν δάκρυσι». Θἄλθουν ἄλλοι. Αἱ γενεές μας, ποὺ θ' ἀκολουθήσουν. Καὶ ἐρχόμενες «ἥξουσιν ἐν ἀγαλλιάσει, αἴρουσαι τὰ δράγματα αὐτῶν». Καὶ θἆναι οἱ χεροβολιές των κατάμεστα χρυσᾶ στάχυα, ποὺ ψωμώνουν καὶ θρέφουν ψυχές.

Ἴσως μιὰ ἀπὸ τὲς γενεὲς αὐτὲς νὰ ὑπήρξαμε καὶ ἡμεῖς. Τὸ σφάλμα μας εἶναι, ὅτι ποτὲ δὲν σταθήκαμε «πρὸς ἑαυτοὺς» γιὰ νὰ συλλογισθοῦμε τὸ τί ὀφείλουμε στοὺς πατέρας μας. Γνωρίσαμε στὴν ζωή μας ἡμέρες εὐτυχίας καὶ δόξης ἀκόμη. Τί κι' ἂν τὰ φτερά μας κτυπημένα (κι' ἴσως ἀπὸ μᾶς τοὺς ἴδιους) δὲν μᾶς συνεπαίρνουν πρὸς τοὺς φωτεινούς, τοὺς καθάριους καὶ γαλάζιους ὁρίζοντας, σήμερα;

Ἡ Ἱερὰ Εἰκὼν τῆς Δακρυρροούσης Παναγίας τῆς Πορταϊτίσσης.

Ἡ προσγείωσίς μας στὴν πισσόστρωτη πραγματικότητα μπορεῖ νἄναι κι' αὐτὴ μέσ' στὸ σχέδιο τῆς Θείας Προνοίας. Ζητήσαμε ἀπὸ τὸν Θεὸ ποτέ μας νὰ μᾶς τὸ ἀποκαλύψῃ; Νὰ μᾶς δώσῃ ὑπομονὴ καὶ δύναμι, ὥσπου νὰ τεντώσουν ξανὰ τὰ φτερούγια μας γιὰ καινούργιες ἀπογειώσεις;

Ρηχιὰ καθὼς εἶναι ἡ πίστις μας, μονάχα σὲ ριχοὺς λογισμοὺς μᾶς ὁδηγεῖ. Κοντόφθαλμη, ὅπως κατήντησεν ἡ χριστιανική μας ἐλπίδα, μονάχα ἐδῶ κάτω, καὶ πολλὲς φορὲς μονάχα πρὸς τὸν ἑαυτό μας, στρέφει τὰ μάτια μας. Ἐγωϊστὲς στοὺς ὑπολογισμούς μας, ὅπως εἴμαστε στὴν ἐποχή μας, «ζητοῦμεν σημεῖον» τώρα. Ἢ τώρα ἢ ποτέ. Βάζουμε καὶ ὅρους. Ἀλλοιώτικα — ἀπειλοῦμε — θὰ διαλυθῇ καὶ τὸ τελευταῖο ἀπομεινάρι χριστιανικῆς πίστεως μέσα μας. Γιὰ
Ὁ Θεὸς ἢ ἡμεῖς; Ἡ πί
ἢ ἐμᾶς;

* *

Νὰ τὰ ἐρωτήματα ποὺ θἄπ
στήσῃ στὸν ἑαυτό του κατὰ τὸ δι
Τεσσαρακοστῆς καὶ ἰδιαίτερα μπρ
τῆς Πανα
Χαιρετισμούς
Της, τὴν πλατ
λης, εὗρισκαν π
φύγιο οἱ πατέρες μ
μητρική Της στοργ
γίνεται κρουνὸς ἀπὸ μέλ
γάλα, κατέφευγαν οἱ πο
μένες ψυχὲς τῶν γενεῶν ποὺ
προηγήθηκαν, γιὰ ναῦρουν τὴν δύναμι τῆς ἀντοχῆς καὶ τῆς καρτερίας. Στὰ χέρια Της, ποὺ ἐβάσταζαν τὸν Βαστάζοντα πάντα, ἐναπέθεταν μὲ τρεμάμενα μὰ γεμᾶτα πίστι χέρια οἱ Μητέρες καὶ οἱ Γιαγιάδες μας κάθε εὐχή τους καὶ κάθε ὄνειρό τους γιὰ μᾶς. Καὶ εἶναι τὰ χείλη τοῦ χριστιανικοῦ παρελθόντος μας, ποὺ ταίριασαν τὸν στίχο: «Χαῖρε, δι' ἧς ἡ χαρὰ ἐκλάμψει!» Καὶ τὸν ταίριασαν, γιατὶ τὰ μάτια τους ἔβλεπαν πίσω ἀπὸ «τὰ παθήματα τοῦ νῦν καιροῦ τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς».

«Βαυκαλίσματα τοῦ ἄμβωνα», θὰ ποῦν οἱ ὀρθολογιστές. Κι' ὅσοι βρίσκουν συμπαθέστερο τὸν τίτλο τοῦ «ρεαλιστοῦ» γιὰ τὸν ἑαυτό τους, θὰ προσθέσουν: «Περασμένα, ξεχασμένα». Καὶ ὅσοι θυμοσοφοῦν θὰ προσφέρουν τὸν ἐπίλογο στὴν συζήτησί μας: «Σήμερα οἱ ἄνθρωποι δὲν ζοῦν μὲ ὑποσχέσεις καὶ τέτοια κουροφέξαλα».

* * *

Ὅλες οἱ παραπάνω σκέψεις εἶναι σκέψεις πονεμένων ἀνθρώπων. Δὲν εἶναι ἀνάγκη νὰ ἀναιρεθοῦν. Προσπάθεια ἀναιρέσεως θὰ δημιουργοῦσε συζήτησι. Δὲν θὰ ἔθετε καινούργιο θεμέλιο. Ἂν θέλετε πῆτε το «καινούργια προοπτικὴ» ἢ ὅ,τιδήποτε ἄλλο. Πάντως μᾶς χρειάζεται ἀπόλυτα μιὰ καινούργια προσαρμογή. Μιὰ καινούργια τοποθέτησι. Καὶ καμμιὰ προσαρμογὴ ἢ τοποθέτησι δὲν θἄταν πειὸ ἐπιτυχημένη ἀπὸ τὴν εὐθυ-

ΕΠΙ ΤΗ ΚΥΡΙΑΚΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Ἀμερικῆς Β. καὶ Ν.
Κου Κου ΙΑΚΩΒΟΥ

60
ν'

«Οἱ ἐξ ἀσεβείας εἰς εὐσέβειαν προβάντες
καὶ τῷ φωτὶ τῆς γνώσεως ἐλλαμφθέντες
ψαλμικῶς τὰς χεῖρας κροτήσωμεν
εὐχαριστήριον αἶνον Θεῷ προσάγοντες».

(Δοξαστικὸν τῶν ἀποστίχων τοῦ Ἑσπερινοῦ)

ΕΥΧΑΡΙΣΤΗΡΙΟΝ λοιπὸν αἶνον ἂς προσαγάγωμεν πρὸς τὸν ἐν Τριάδι ὑμνούμενον καὶ προσκυνούμενον Θεὸν κατὰ τὴν σημερινὴν ἐπέτειον τῆς Ὀρθοδοξίας, ἡ ὁποία μᾶς ὑπομιμνήσκει τὴν ἰδιαιτέραν τοῦ Θεοῦ συγκατάβασιν καὶ χάριν, ὡς καὶ τοὺς ἀγῶνας τῶν Πατέρων τῆς Ἐκκλησίας καὶ τῶν Μαρτύρων καὶ Ὁμολογητῶν, χάρις εἰς τοὺς ὁποίους ὡδηγήθημεν ἀπὸ τὴν ἀσέβειαν πρὸς τὴν εὐσέβειαν καὶ ἀπὸ τὸ σκότος τῆς πνευματικῆς καὶ ἠθικῆς ἀγνοίας εἰς τὸ λαμπρότατον φῶς τῆς γνώσεως.

Καμμία ἄλλη ἀπὸ τὰς Χριστιανικὰς Ἐκκλησίας δὲν ὀφείλει τόσα εἰς τὸν Θεόν, ὅσα ἡ Ὀρθόδοξος Ἐκκλησία καὶ καμμία ἄλλη δὲν ἔχει τόσας ὑποχρεώσεις πρὸς τὸν κόσμον, ὅσας ἡ Ὀρθόδοξος.

Γνωρίζω πλήρως, ὅτι προσθέτω ἴσως νέας εὐθύνας εἰς τὴν Ἐκκλησίαν μας, εἰς τὸν ἑαυτόν μου, εἰς τοὺς Κληρικούς της καὶ εἰς τοὺς πιστούς της, ἀλλ' Ἐκκλησία ἢ Χριστιανοί, ποὺ ἀποφεύγουν τὰς εὐθύνας καὶ τὴν μεγίστην ὅλων: τὸν Σταυρόν, δὲν εἶναι ἄξιοι τοῦ Χριστοῦ.

Ἐὰν παρουσιάζῃ σημεῖα ἀσεβείας ἡ ζωή μας, παρ' ὅτι ὡδηγήθημεν ἀπὸ τὴν ἀσέβειαν πρὸς τὴν εὐσέβειαν ἀπὸ τοὺς Πατέρας μας, τοῦτο ὀφείλεται εἰς τὸ ὅτι ἐφάνημεν κατώτεροι τῆς προνομίας ταύτης καὶ τῆς τιμῆς. Καὶ ἐὰν εἶναι γεγονός, ὅτι παραπαίομεν πολλάκις εἰς τὸ σκότος μιᾶς ἀναντιλέκτου πνευματικῆς καὶ ἠθικῆς συγχύσεως, μολονότι ἐλλάμφθημεν ἀπὸ τὸ φῶς τῆς πληρεστέρας ἠθικῆς καὶ πνευματικῆς γνώσεως, ποὺ ἀνταναλᾷ εἰς τὴν ζωὴν καὶ τὸ ἔργον τοῦ Χριστοῦ, τοῦτο σημαίνει, ὅτι παρημελήσαμεν τὸ καθῆκον μας νὰ μείνωμεν εἰς τὸ φῶς.

Ἀμφότεραι ὅμως αὐταὶ αἱ καταστάσεις ὄχι μόνον δὲν μειώνουν τὴν εὐθύνην μας, ἀλλὰ καὶ τὴν κάμουν ἐντονωτέραν δι' ὅλους μας καὶ περισσότερον δι' ἐκείνους, εἰς τοὺς ὁποίους ἀνήκει καὶ τὸ μεγαλύτερον μέρος της. Καὶ εἶναι αὐτοὶ ὄχι μόνον οἱ Κληρικοί, ἀλλὰ καὶ οἱ λαϊκοί, οἱ ὁποῖοι ηὐλογήθησαν ἀπὸ τὸν Θεὸν ἢ μὲ πραγματικὴν μόρφωσιν ἢ μὲ ἰσχυρὰν ἐπιρροὴν ἢ μὲ καθαρωτέραν ἀντίληψιν ἢ μὲ πνευματικὰ καὶ ὑλικὰ μέσα τοιαῦτα, ὥστε νὰ δύνανται, ἐὰν τὸ θέλουν, νὰ εἶναι φῶς τοῖς ἐν σκότει.

Ἡ ἀσέβειά μας δὲν εἶναι τοιαύτη, ὥστε νὰ μὴ δυνάμεθα νὰ προχωρήσωμεν πρὸς τὴν εὐσέβειαν. Οὔτε τὸ σκότος μας εἶναι τόσον, ὥστε νὰ μὴ βλέπωμεν πῶς δυνάμεθα νὰ βαδίσωμεν πρὸς τὸ φῶς. Αἱ φυσικαὶ ἐπιστῆμαι καὶ ἡ ἀστρονομικὴ ἀπέδειξαν καὶ ἀποδεικνύουν καθημερινῶς εἰς τὸν ἄνθρωπον τὴν μεγάλην ἀλήθειαν, ὅτι οἱ φυσικοὶ νόμοι δὲν ὑπάρχουν εἰκῇ καὶ ὡς ἔτυχεν, ἀλλ' ὀφείλονται εἰς κάποιον πάνσοφον καὶ παντοδύναμον νομοθέτην. Ἡ σημερινὴ ἐξέλιξις ὅλων τῶν ἐπιστημῶν ἐξήγαγε τὸν ἄνθρωπον ἀπὸ τὴν κατάστασιν τῆς ἡμιμαθείας καὶ τὸν ὁδηγεῖ πρὸς τὴν πλήρη γνῶσιν, ἤτοι πρὸς τὴν ἀπόλυτον ἀλήθειαν, πρὸς τὸν Θεόν. Προβαίνομεν λοιπὸν καὶ ἐπιστημονικῶς ἀκόμη ἀπὸ τὴν ἀσέβειαν πρὸς τὴν εὐσέβειαν.

Ἐξ ἄλλου τὸ σκότος, ποὺ ἐδημιούργησαν οἱ ἰσχυροὶ προβολεῖς τοῦ ἱστορικοῦ διαλεκτισμοῦ, τῆς Φροϋδικῆς ψυχαναλύσεως καὶ τῆς Μαρξιστικῆς κοινωνικο-οἰκονομικῆς φιλοσοφίας, ἤρχισε νὰ διαλύηται ἐμπρὸς εἰς τὸ φῶς τῆς Χριστιανικῆς φιλοσοφικῆς ἀλήθειας, τὸ ὁποῖον σήμερον ἀντικατοπτρίζεται εἰς τὰ μάτια τῶν ἑκατομμυρίων ἐλευθέρων σκλάβων, ποὺ περιμένουν τὸ σχίσιμον τοῦ παραπετάσματος καὶ τὴν κατάρρευσιν τῶν τειχῶν, ποὺ ἤγειρον ὁ σοβιετικὸς καὶ κινεζικὸς κομμουνιστικὸς κυνισμός.

Ἐνώπιον ὅμως τοιούτων καταστάσεων, τὰς ὁποίας ἡ Θεία Πρόνοια δημιουργεῖ, εἶναι ἀκατανόητος καὶ πάντῃ ἀσυγχώρητος ἡ ἀδράνεια καὶ μάλιστα ἐκείνων πού, φύσει καὶ θέσει, πρέπει νὰ εἶναι οἱ σκαπανεῖς τῶν νέων λεωφόρων καὶ οἱ πρωτοπόροι εἰς τὴν νέαν πορείαν. Καὶ αὐτοὶ εἴμεθα ἡμεῖς οἱ Ὀρθόδοξοι Χριστιανοί. Τὸ χρεωστοῦμεν καὶ εἰς τὸν Θεὸν καὶ εἰς τὸν κόσμον. Σᾶς καλῶ λοιπὸν εἰς μίαν ἀποφασιστικὴν ἐκπλήρωσιν τοῦ χρέους μας τούτου. Θὰ καταστῇ δὲ αὕτη δυνατή, ἐὰν ἀπὸ οὐρα-

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γράμμισι τῆς ζωῆς μας μὲ τὴν ζωὴ τῶν πατέρων μας. Ἕνα τέτοιο πρᾶγμα θὰ μᾶς ἐκάνωνε νὰ δοῦμε πὼς δὲν ἔχει τέλος ἡ ζωή μας παρὰ μόνο συνέχεια. Θἄδινε στὴν καρδιά μας τὸν καινούργιο παλμό, ποὺ τῆς χρειάζεται. Τὸν παλμὸ τῆς πίστεως πρὸς τὴν αἰωνιότητα, πρὸς τὸ αἰώνιο μέλλον. Καὶ στὴν σκέψι μας θἄδινε τὴν δύναμι νὰ αἴρεται ψηλότερα ἀπὸ τοὺς λογισμοὺς τοῦ πεζοδρομίου, τοὺς χιλιοειπωμένους. Τὰ γόνατά μας θὰ μποροῦσαν νὰ διπλωθοῦν τότε μὲ βέβαια, βαθειὰ καὶ σταθερὴ πίστι μπρὸς τὴν εἰκόνα–μορφὴ τῆς Παναγίας, καὶ στὰ χείλη μας ἀβίαστα νὰ ἀνέβαινεν ἡ χαρούμενη ἐλπίδα καὶ προσδοκία–προσευχή:

Χαῖρε, δι' Ἧς ἡ χαρὰ ἐκλάμψει!

Ι. Κ.

γοὶ κάθε κινήσεως ποὺ εἴμεθα, θελήσωμεν νὰ γίνωμεν οἱ ἀρχηγοὶ μιᾶς νέας κινήσεως, ἡ ὁποία ὀφείλει καὶ πρέπει νὰ ἔχῃ ὅλα τὰ χαρακτηριστικὰ μιᾶς ἀληθινῆς ἐσωτερικῆς ἐπαναστάσεως. Σᾶς καλῶ νὰ ἐπαναστατήσωμεν ἐναντίον τοῦ ἑαυτοῦ μας, τοῦ ἀδιαφόρου καὶ νωθροῦ ἑαυτοῦ μας, ὁ ὁποῖος ἔφθασεν εἰς τὸ θλιβερὸν σημεῖον νὰ θαυμάζῃ τὰ ὅσα ἐπετέλεσεν, ἀρνεῖται νὰ πράξῃ τι τὸ ἐπὶ πλέον, μὲ τὴν πρόφασιν ὅτι ἔκαμεν ἀρκετὰς θυσίας, καὶ τώρα δὲν ἀξιοῖ ἄλλο παρὰ νὰ ἀποθαυμάζηται καὶ νὰ τιμᾶται ὑπὸ πάντων δι' αὐτὸ ἀκριβῶς, ποὺ εἶναι.

Σᾶς καλῶ, δεύτερον, νὰ ἐπαναστατήσωμεν ἐναντίον τῆς ἰδέας, ποὺ ἔχομεν περὶ τῆς Θρησκείας καὶ τῆς Ἐκκλησίας μας καὶ τῶν ἰδικῶν μας καθηκόντων πρὸς αὐτάς. Πολλοὶ ἀπὸ ἡμᾶς τὰ περιορίζομεν εἰς τὴν καταβολὴν τῆς κοινοτικῆς συνδρομῆς μας, εἰς τὸν κατὰ περιστάσεις ἐκκλησιασμόν μας καὶ εἰς τὴν στεγνὴν δήλωσιν, ὅτι εἴμεθα Ἕλληνες Ὀρθόδοξοι. Ἡ θρησκεία μας πρῶτον δὲν εἶναι στατική. Εἶναι πρᾶξις, ζωὴ καὶ ἐνέργεια. Καὶ ἡ σχέσις μας ἑπομένως πρὸς αὐτὴν πρέπει νὰ εἶναι πρᾶξις, ζωὴ καὶ ἐνέργεια. Ὄχι πρόφασις, ἀποφυγὴ ἢ ἄρνησις.

Σᾶς καλῶ, τρίτον, εἰς μίαν ἐπανάστασιν ἐναντίον τοῦ διαχωρισμοῦ τῶν εὐθυνῶν μας ἔναντι τῆς Ἐκκλησίας μας, τὸν ὁποῖον πολλοὶ ἀπὸ ἡμᾶς κάμνομεν. Ἡ πρόοδος τῆς Ἐκκλησίας μας δὲν εἶναι μόνον τῶν ἱερέων μας τὸ ἔργον· εἶναι καὶ ἰδικόν μας, ὅλων μας. Ἡ Ἐκκλησία μας εἶναι πορεία καὶ πορεία δὲν λέγεται, ὅταν βαδίζῃ ἕνας μόνον, ἀλλ' ὅταν βαδίζουν ὅλοι μαζύ. Ἡ Ἐκκλησία μας εἶναι πορεία πρὸς τὸ μέλλον καὶ τὸ μέλλον γράφεται τώρα, ὄχι αὔριον. Ἡ παροῦσα εὐσέβειά μας καὶ τὸ παρὸν φῶς μας εἶναι ἀρκετὰ διὰ νὰ χαράξουν τὸν δρόμον καὶ νὰ φωτίσουν τὸν ὁρίζοντα τοῦ μέλλοντος τῆς Ὀρθοδοξίας μας. Ἂς τὸ σκεφθῶμεν μὲ ὀλίγην προσοχὴν καὶ μὲ ὀλίγην εὐθύνην.

Σᾶς καλῶ, τέταρτον, εἰς μίαν ἐπανάστασιν ἐναντίον τῆς σφαλερᾶς τοποθετήσεως τοῦ προβλήματος τῆς Ὀρθοδοξίας μας εἰς τὴν Ἀμερικήν. Τὸ ὅλον πρόβλημα τῆς ἐπιβιώσεως τῆς Ὀρθοδοξίας μας, ἀντὶ νὰ τὸ τοποθετήσωμεν εἰς τὴν καρδίαν μας καὶ εἰς τὴν συνείδησίν μας, τὸ τοποθετοῦμεν εἰς τὴν γλῶσσαν. Ἀλλ' ἡ γλῶσσα μόνον ὡς μέσον ἐπιβιώσεως ἠμπορεῖ νὰ νοηθῇ. Λησμονοῦμεν τὸ τοῦ Παύλου: «Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων καὶ τῶν ἀγγέλων λαλῶ, *ἀγάπην δὲ μὴ ἔχω*, οὐδὲν εἰμί». Πόσοι ἀπὸ ἡμᾶς καιόμεθα ἀπὸ τὸν ἔρωτα τῆς Ὀρθοδοξίας; Πόσοι εἴμεθα ἀποφασισμένοι νὰ ἀγωνισθῶμεν μὲ τὴν ἰδίαν πίστιν, ποὺ ἠγωνίσθησαν οἱ θεμελιωταὶ τῆς Ὀρθοδοξίας, ὥστε αἱ γενεαί, ποὺ θὰ ἀκολουθήσουν, νὰ προβαίνουν ἀπὸ ἀσεβείας εἰς εὐσέβειαν καὶ ἀπὸ τὸ σκότος πρὸς τὸ φῶς τὸ τῆς Ὀρθοδόξου γνώσεως; Ἡ συνείδησίς μας ἀπαιτεῖ μίαν ἀπάντησιν.

Σᾶς καλῶ, πέμπτον, εἰς μίαν ἐπανάστασιν ἐναντίον τοῦ ἐπικινδύνου καὶ ἀμελετήτου προοδευτισμοῦ, τὸν ὁποῖον, καλῇ τῇ πίστει, μερικοὶ ἀπὸ ἡμᾶς ἔχουν ἐναγκαλισθῇ ὡς σανίδα σωτηρίας τῆς Ὀρθοδοξίας. Ἀναφέρομαι εἰς τὸν προοδευτισμόν, ὁ ὁποῖος ὁμιλεῖ μὲ χάριν διὰ τὴν συντόμευσιν τῆς Θείας Λειτουργίας καὶ τῶν ἱερῶν ἀκολουθιῶν καὶ διὰ τὴν ἀναπροσαρμογὴν τῆς μουσικῆς, τῆς ἀρχιτεκτονικῆς, τῆς ζωγραφικῆς, ἀκόμη καὶ τοῦ φωτισμοῦ τῆς Ἐκκλησίας μας μέσα εἰς τὰ σημερινὰ πλαίσια τῶν ραγδαίων ἐξελίξεων καὶ ἀλλαγῶν τῆς ἐποχῆς. Ποῖος ὅμως θὰ ἔθετε τὸ σύνορον, τὸ μέτρον; Καὶ ἐμπρὸς εἰς τὸν κίνδυνον ὄχι ἁπλῶς τοῦ νὰ ἀλλάξῃ ἡ Ἐκκλησία μας, ἀλλὰ νὰ γίνῃ παρδαλὴ καὶ ἐξ ὁλοκλήρου ἀγνώριστος, διατὶ νὰ μὴ κρατήσῃ τὰ παραδοσιακὰ χαρακτηριστικά της; Πότε θὰ μάθωμεν νὰ ἀλλάσσωμεν ἡμεῖς καὶ νὰ προσαρμοζώμεθα ἡμεῖς πρὸς τὴν Ἐκκλησίαν μας, ἀντὶ νὰ ἔχωμεν τὴν ἀπαίτησιν νὰ ἀλλάξῃ Αὐτη σύμφωνα μὲ τὰς ἐπιθυμίας μας; Εἶναι καιρὸς νὰ σκεφθῶμεν ὀλίγον ὡσὰν ὑπεύθυνα πρόσωπα.

Σᾶς καλῶ, τέλος, εἰς μίαν ἐπανάστασιν ἐναντίον τῆς νεκρώσεως, ἀπὸ τὴν ὁποίαν ἀπειλεῖται ἡ Ἑλληνορθόδοξός μας συνείδησις. Πότε θὰ ἀντιληφθῶμεν, ὅτι πίστις ἄνευ ἔργων νεκρὰ ἐστί; Καὶ πότε θὰ πιστεύσωμεν ὅτι εἶναι καιρὸς νὰ ποιήσωμεν καρπούς, ἀξίους τῆς μετανοίας ἡμῶν; Πότε θὰ μετανοήσωμεν; Πότε θὰ ἀλλάξωμεν νοῦν, γνώμην, νοοτροπίαν; Πότε θὰ ἀποφασίσωμεν νὰ ζήσωμεν τὴν ἐσωτέραν ζωὴν τῆς Ἐκκλησίας μας; τὴν μυστηριακήν της ζωὴν καὶ νὰ ἴδωμεν τὸν ἑαυτόν μας ὡς κλήματα τῆς ἀμπέλου ποὺ εἶναι ὁ Χριστός; «Πᾶν κλῆμα μὴ μένον ἐν τῇ ἀμπέλῳ οὐ δύναται καρπὸν φέρειν». Μήπως δὲν εἶναι ἀληθές; Μήπως ἡ ἁμαρτία μας δὲν ὀφείλεται εἰς τὴν πνευματικήν μας νέκρωσιν; εἰς τὸ γεγονὸς ὅτι δὲν ζῶμεν ἐν τῷ Χριστῷ καὶ ἐν τῇ Ὀρθοδοξίᾳ;

Τέκνα ἐν Κυρίῳ ἀγαπητά! Τὸ ὀφείλομεν εἰς τὸν Θεὸν τὸ νὰ πορευώμεθα ἀπὸ ἀσεβείας εἰς εὐσέβειαν. Τὸ χρεωστοῦμεν εἰς τὸν κόσμον τὸ νὰ βαδίζωμεν ἀπὸ τὸ σκότος πρὸς τὸ φῶς. Ἡ Ὀρθοδοξία δὲν εἶναι στατικὴ θρησκεία. Εἶναι τόσον ζωντανὴ ὅσον ὁ Χριστός. Τόσον κινουμένη ὅσον καὶ τὸ Ἅγιον Πνεῦμα, ποὺ ἐνοικεῖ εἰς αὐτήν. Τόσον ἀληθής, ὅσον ἡ ἀδιάβλητος καὶ ἀνόθευτος διδασκαλία καὶ πίστις της. Τόσον οἰκουμενική, ὅσον καὶ Ἐκεῖνος, εἰς τὸν Ὁποῖον ἀνήκει ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. Τόσον ἁγία, ὅσον ὁ Ἱδρυτής της καὶ οἱ μάρτυρές της.

Δι' αὐτὸ ὀρθοδόξως σκεπτόμενοι, αἰσθανόμενοι, ἐνεργοῦντες καὶ ζῶντες, ἂς δώσωμεν εἰς τὴν Ὀρθοδοξίαν ἕνα λαμπρὸν μέλλον καὶ εἰς τὸ μέλλον μίαν ἀκτινοβόλον Ὀρθοδοξίαν, διὰ νὰ συνεχίσῃ νὰ ὁδηγῇ τὸν κόσμον ἀπὸ ἀσεβείας εἰς εὐσέβειαν καὶ ἀπὸ τὸ σκότος πρὸς τὸ φῶς. Ἀμήν!

Μετὰ θερμῶν πατρικῶν εὐχῶν
καὶ πολλῆς ἐν Κυρίῳ ἀγάπης,
Ὁ Ἀρχιεπίσκοπος ὑμῶν
† Ὁ Ἀμερικῆς ΙΑΚΩΒΟΣ

ΕΘΝΙΚΗ ΕΟΡΤΗ 25ης ΜΑΡΤΙΟΥ
ΕΘΝΙΚΗ ΠΑΡΕΛΑΣΙΣ 23ης ΑΠΡΙΛΙΟΥ
Πρέπει νὰ συμβάλωμεν εἰς τὴν ἐπιτυχίαν των.

"ΕΥΑΓΓΕΛΙΖΟΥ ΓΗ ΧΑΡΑΝ ΜΕΓΑΛΗΝ"

Ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Ἐλαίας κ. ΑΘΗΝΑΓΟΡΟΥ

Η ΕΟΡΤΗ τοῦ Εὐαγγελισμοῦ ἀνανεώνει κάθε ἔτος τὴν χαρὰν τοῦ Χριστιανικοῦ κόσμου. Διότι θέτει ὑπ' ὄψιν του τὸ μήνυμα τῆς ἀγάπης τοῦ Θεοῦ πρὸς τὸν ἄνθρωπον. Τὸ Θεῖον τοῦτο μήνυμα πρώτη ἤκουσε καὶ ἐσεβάσθη ἡ Θεοτόκος Μαρία, ὡς ἐκπρόσωπος τῆς ἀνθρωπότητος. Δι' αὐτὸ καὶ παραμένει εἰς τοὺς αἰῶνας ὡς τὸ πρῶτον Χριστιανικὸν πρόσωπον ποὺ ἐπεσκιάσθη μὲ τοῦ λυτρωμοῦ τὰ χαρίσματα καὶ τῆς ἁγιότητος τὴν ὑπέροχον ἁγιότητα.

Ἀλλὰ καὶ ὁ Λαός μας ἐδέχθη τὸ μήνυμα τοῦτο ὡς ἀποκάλυψιν καὶ τὸ ὑπεστήριξεν ὡς ἀλήθειαν μὲ ἀγνότητα διαθέσεως. Διὰ τὸ μήνυμα τοῦτο τῆς χαρᾶς καὶ τοῦ λυτρωμοῦ οἱ πατέρες μας διέθεσαν ὅλας των τὰς δυνάμεις. Εἰς τὴν ἑρμηνείαν του καὶ τὴν διάδοσίν του ἀνεδείχθησαν ἀνυπέρβλητοι, διδάσκαλοι ἔνθεοι καὶ κήρυκες διαπρύσιοι.

Μετὰ τοὺς Ἀποστόλους οἱ Ἕλληνες ὀπαδοὶ τοῦ Ἐσταυρωμένου πρωτοστατοῦν εἰς τὴν διεύρυνσιν τῆς Ἐκκλησίας τοῦ Χριστοῦ. Τὸ Εὐαγγέλιον μόνον μέσα εἰς τὸν Ἑλληνικὸν χῶρον ἠκούσθη μὲ σεβασμὸν καὶ προσοχήν. Διότι ἡ Ἑλληνικὴ διάνοια εἶχεν ἀνέκαθεν καλλιεργηθῇ διὰ τὴν ὑποδοχήν του. Δι' αὐτὸ καὶ δὲν ἐδίωξε τοὺς κήρυκάς του, ἀλλ' ἐστάθη ἑστία θάρρους καὶ δυνάμεως εἰς τὴν διάδοσίν του καὶ τὴν μελέτην του.

Ἑλλαμπομένη ἄνωθεν ἡ Ἑλληνικὴ διάνοια συλλαμβάνει πλήρως τὸ νόημα τοῦ Εὐαγγελίου καὶ βαπτίζει τὴν σκέψιν της μέσα εἰς τὸ φῶς τῆς ἀποκαλύψεως διὰ νὰ τὴν προσφέρῃ εἰς τὸν κόσμον ὡς Ἑλληνοχριστιανικὴν Φιλοσοφίαν, ὡς στοιχεῖον ἀνασυντάξεως καὶ προσαρμογῆς, ὡς βίωμα ἀλλὰ καὶ ὡς θεωρίαν ἀπηλλαγμένην ἀπὸ τὰ κενὰ τῆς ἀντιφάσεως καὶ τοῦ σοφίσματος καὶ πεπλουτισμένην μὲ τὴν ἀλήθειαν τὴν ἀποκεκαλυμμένην.

Κέντρον τῆς Ἑλληνοχριστιανικῆς αὐτῆς φιλοσοφίας δὲν εἶναι ἄλλο παρὰ ὁ Χριστός, ὁ Λόγος ὁ αἰώνιος, τοῦ Ὁποίου τὴν ἐνανθρώπησιν προεικόνισε μὲ μύθους καὶ μὲ αἰνίγματα καὶ μὲ τοῦ ἀγνώστου Θεοῦ τὰ ἀφιερώματα καὶ τὴν λατρείαν. Σκοπός της δὲν εἶναι παρὰ ὁ Θεός, πρὸς τὸν ὁποῖον διηνεκῶς προσπαθεῖ νὰ ὁδηγήσῃ τὸν ἄνθρωπον ἵνα εὕρῃ τὴν ἀποκατάστασίν του καὶ τὴν πλήρωσιν τοῦ προορισμοῦ του.

Διὰ τὴν ἐξυπηρέτησιν τοῦ σκοποῦ τούτου, ποὺ πραγματώνει τοῦ ἀνθρώπου τὴν θέωσιν οἱ Πατέρες μας διέθεσαν τὰ δῶρα τοῦ πνεύματός των. Ἡ γλῶσσα, τὸ ὡραιότερον τῶν δημιουργημάτων τοῦ Ἑλληνικοῦ νοῦ, ἐστάθη ὄργανον μεταδόσεως ὑπέροχον εἰς τὴν διαμόρφωσιν καὶ τὴν ἔκφρασιν τῶν νοημάτων τῆς Χριστιανικῆς διδασκαλίας. Οἱ Διανοούμενοι καὶ οἱ Μάρτυρες ἐγέμισαν τὴν ἱστορίαν τῆς νέας Θρησκείας μὲ τὴν σκέψιν των ἀλλὰ καὶ μὲ τὸ αἷμα τοῦ μαρτυρίου των. Διὰ τὴν ἐπικράτησιν τοῦ Εὐαγγελίου καὶ τὴν ἐμπέδωσιν τοῦ νέου πολιτισμοῦ ἐπρωτοστάτησαν ἀλλὰ καὶ ἀνεγνωρίσθησαν ἀκατάβλητοι ἱεραπόστολοι.

Καὶ ὅταν ἦλθον ἡμέραι πένθους, ὅταν ἡ καταιγὶς τῆς δουλείας παρέσυρε τὰ πάντα, ἐκεῖνο ποὺ ἔμεινε διὰ τὸν δοῦλον λαὸν ἦτο τὸ Εὐαγγέλιον τοῦ Χριστοῦ. Αὐτὸ ἐκρατήθη ὡς φύλαξ καὶ παρήγορος καὶ πηγὴ ἐλπίδος. Μέσα εἰς τὸ ἱερὸν τῶν ἐρειπωμένων καὶ συλημένων Ναῶν τὸ φυλάσσει ὡς κόρην ὀφθαλμοῦ. Αὐτὸ εἶναι ἡ κιβωτὸς τῆς σωτηρίας καὶ τῶν ἐλπίδων τὸ θησαύρισμα. Αὐτὸ προσκυνεῖ καὶ αὐτὸ ἀκούει καὶ μὲ αὐτὸ ζῇ. Καὶ δὲν τὸ ἀκούει μόνον εἰς λέξεις, μήτε τὸ βλέπει μόνον ὡς βιβλίον. Ἀλλὰ τὸ δέχεται καὶ ὡς ζωήν, ὡς Ἐκκλησίαν, ὡς Χριστὸν ζωντανόν, ὡς χάριν καὶ μυστήριον, ὡς Κοινωνίαν Θείαν, τὴν ὁποίαν τοῦ μεταδίδει ὁ ἱερωμένος ἀδελφὸς ἐκ τοῦ Ποτηρίου τῆς Θείας Εὐχαριστίας διὰ τῆς ζωῆς τὴν νίκην καὶ τῆς ἐλευθερίας τὴν ἐπικράτησιν.

Δι' ὅλα ταῦτα ὁ Λαός μας δὲν βλέπει τὴν Θρησκείαν ὡς ἐμπειρίαν μόνον ἀπόκοσμον καὶ ὑπερφυσικήν, ἀλλ' ὡς βίωμα ἐπιούσιον καὶ ὡς ἀνάγκην τῆς ζωῆς ἀπαραίτητον. Διὰ τοῦτο καὶ ἡ ἑορτὴ τοῦ Εὐαγγελισμοῦ διὰ τὸν Λαόν μας εἶναι κορύφωμα τῶν ἐλπίδων τῆς ζωῆς καὶ πλήρωμα πίστεως. Εἶναι ἀποκάλυψις τῆς Θείας Βουλῆς πρὸς σωτηρίαν, ἀλλ' εἶναι καὶ μήνυμα ζωῆς ἐθνικῆς πρὸς ἐλευθερίαν. Θρησκεία καὶ ζωὴ ἑνοῦνται κατὰ τὴν ἑορτὴν αὐτὴν δι' ἡμᾶς ὁλοφάνερα καὶ δημιουργοῦν μέσα μας συναισθήματα, τὰ ὁποῖα καμμία ἄλλη ὁμὰς ἀνθρώπων δὲν εἶναι εἰς θέσιν νὰ ἐννοήσῃ.

«Εὐαγγελίζου γῇ χαρὰν μεγάλην» μπορεῖ νὰ ψάλλουν ὅλοι οἱ Λαοί. Ἀλλ' ὁ Λαός μας δὲν ψάλλει μόνον. Ζῇ τὴν χαρὰν αὐτήν. Μετουσιώνεται εἰς χαρὰν καὶ ἀπόφασιν. Βλέπει ἐμπρός του τὴν Παναγίαν ποὺ ὑποκλίνεται καὶ δέχεται μὲ ταπείνωσιν τὸ Θεῖον μήνυμα. Ἀλλὰ βλέπει καὶ τὸ Δοῦλον Γένος μας νὰ σηκώνῃ τὸ κεφάλι ὑψηλὰ καὶ νὰ κηρύττῃ τὴν ἐλευθερίαν ἰσχυροτέραν τοῦ θανάτου καὶ τὴν θυσίαν μέθοδον νίκης καὶ ἐπικρατήσεως.

Οἱ Πατέρες μας, ἐκτὸς τῶν ἄλλων, μᾶς ἐδώρησαν καὶ τὴν ἡμέραν αὐτὴν τῆς χαρᾶς καὶ τῆς ἐλπίδος. Εἰς ἡμᾶς ἐναπόκειται ἡ διαφύλαξις τῆς ἱερότητός της καὶ ἡ βίωσις τοῦ μεγάλου καὶ σοβαροῦ της μηνύματος. Εὐλαβεῖς προσκυνηταὶ τοῦ μυστηρίου της καὶ ἱεροφάνται ἔνθεοι τῆς σημασίας της, ἂς πλησιάσωμεν νοερῶς τὴν Ναζαρὲτ διὰ νὰ ζητήσωμεν ἀπὸ τὴν Εὐαγγελίστριαν ἐνίσχυσιν πρὸς ἐπιτέλεσιν τῶν ἐντολῶν τοῦ Υἱοῦ της καὶ Σωτῆρος μας. Ἂς ἐπισκεφθῶμεν καὶ τῆς Ἁγίας Λαύρας τὴν Μονὴν διὰ νὰ ἀναβαπτισθῶμεν μέσα εἰς τῆς σταθερότητος τὴν ἐθνικὴν κολυμβήθραν, ἡ ὁποία ἀνέδειξε τοὺς ἀγωνιστὰς τοῦ 1821 ἥρωας, διδασκάλους τῆς θυσίας καὶ χειραγωγοὺς ἀξιοπρεπεῖς εἰς τὴν ζωὴν τῆς ἐλευθερίας.

ΙΕΡΕΥΣ ΚΑΙ ΕΞΟΜΟΛΟΓΗΣΙΣ

Ὑπὸ τοῦ Πανοσιολ. Ἀρχιμ. κ. ΙΩΑΝΝΟΥ Α. ΠΑΠΑΔΟΠΟΥΛΟΥ
Διευθυντοῦ τῆς Ἱερᾶς Θεολογικῆς Σχολῆς, Brookline, Mass.

Ο ΙΕΡΕΥΣ—ΕΞΟΜΟΛΟΓΟΣ εἶναι ὁ ἐντεταλμένος ὄχι μόνον νὰ διδάσκῃ τὰς ἀληθείας τοῦ Εὐαγγελίου καὶ ὄχι μόνον νὰ ἁγιάζῃ διὰ τῶν Μυστηρίων τοὺς πιστούς, ἀλλὰ καὶ νὰ παρακολουθῇ, ὡς «ποιμὴν καλός», τὴν ζωὴν τοῦ πνευματικοῦ ποιμνίου του. Νὰ ἀναζητᾷ τοὺς τυχὸν πλανωμένους, νὰ ἐπαναφέρῃ τούτους εἰς τὸν εὐθὺν δρόμον καὶ νὰ ἀποκαθιστᾷ εἰς τὴν ζωὴν τῆς ἠθικότητος τοὺς τυχὸν πίπτοντας εἰς τὴν ἁμαρτίαν.

Ἀκριβῶς, διὰ τὸ μέγα τοῦτο ἔργον ἡ Ποιμαντικὴ προβάλλει τὸν ἱερέα εἰς τὴν Κοινωνίαν, ὡς ἐξέχουσαν προσωπικότητα, ὡς πνευματικὸν ἡγέτην τῆς ζωῆς τῶν ἐμπεπιστευμένων εἰς αὐτὸν ὑπὸ τῆς Ἐκκλησίας, ὡς μέσον Θεοῦ καὶ ἀνθρώπων ἱστάμενον, κατὰ τὸν ἱερὸν Χρυσόστομον, ἐφωδιασμένον ὑπὸ τῆς θείας χάριτος τῆς Ἱερωσύνης μὲ πνευματικὴν ἐξουσίαν τοιαύτην ἐπὶ τῶν ἀνθρώπων, μὲ ἐξαιρετικὴν θέσιν τούτου ἀπέναντι τοῦ Θεοῦ, ὥστε, καθὼς παρατηρεῖ ὁ ἱερὸς Χρυσόστομος, «ἅπερ ἐργάζονται κάτω οἱ ἱερεῖς, ταῦτα καὶ ὁ Θεὸς ἄνωθεν κυροῖ», καθότι «οἱ τὴν γῆν οἰκοῦντες καὶ ἐν ταύτῃ ποιούμενοι τὴν διατριβήν, τὰ ἐν οὐρανοῖς διοικεῖν ἐπετράπησαν, καὶ ἐξουσίαν ἔλαβον, ἣν οὔτε ἀγγέλοις, οὔτε ἀρχαγγέλοις ἔδωκεν ὁ Θεός. Οὐ γὰρ πρὸς ἐκείνους εἴρηται· «ὅσα ἂν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν τῷ οὐρανῷ». (Ματθ. 18, 18). Καὶ λίαν εὐλόγως συμπεραίνει ὁ ἱερὸς πατήρ, ὅτι οἱ ἱερεῖς «καὶ πατέρων τιμιώτεροι δικαίως ἂν εἶεν». Οὕτως, ὁ ἱερεὺς εἶναι ὁ ὑπὲρ πάντας ἀξιώτερος «πνευματικὸς πατήρ».

Τὰς ἐξαιρέτους ἰδιότητάς του ταύτας ἀποκαλύπτων εἰς τὸν βίον του καὶ εἰς τὴν μόρφωσίν του ὁ ἱερεύς, προβάλλει ἑαυτὸν ἐνώπιον τοῦ προσερχομένου πρὸς ἐξομολόγησιν, ὡς ἐμφορούμενον ἀπὸ ἀγάπην πνευματικοῦ πατρός, ὡς πεπροικισμένον μὲ ἐπιδεξιότητα πνευματικοῦ ἰατροῦ καὶ μὲ εὐφυΐαν πνευματικοῦ δικαστοῦ, ἱκανὸν δηλονότι καὶ ἁρμόδιον νὰ ἐξερευνήσῃ μὲ στοργὴν τὴν βεβαρυμένην συνείδησιν, νὰ ἀποκαθάρῃ τὴν ψυχὴν ἀπὸ τὸν ρύπον τῆς ἁμαρτίας, νὰ ἐλέγξῃ πατρικῶς, νὰ προτρέψῃ, νὰ συμβουλεύσῃ καὶ νὰ τιμωρήσῃ ἀκόμη παιδαγωγικῶς, ἵνα ἀποκαταστήσῃ τὴν ὑγείαν εἰς τὴν τραυματισμένην ψυχὴν καὶ ἐπαναφέρῃ αὐτὴν εἰς τὴν τάξιν καὶ τὴν γαλήνην τῆς θείας δικαιοσύνης. Ἡ ἄφεσις τῶν ἁμαρτιῶν ὑπὸ τοῦ Θεοῦ, ἐξαγγελλομένη στοργικῶς ὑπὸ τοῦ ἱερέως πρὸς τὸν ἐξομολογούμενον, πείθει τοῦτον ὅτι ἀναγεννᾶται εἰς τὴν πνευματικὴν ζωὴν τελείως ἀπηλλαγμένος ἀπὸ τὰ τραύματα τῆς ἁμαρτίας, ἁγνός, καθὼς κρίνεται ὁ μὴ ἁμαρτήσας ποτέ. Ἀποτελεῖ λοιπὸν ἡ ἐξομολόγησις μυσταγωγικὴν ὑπόθεσιν, διὰ τὴν ὁποίαν ἔχει προνοήσει ὁ ἱερεὺς ὅπως διὰ τῶν κηρυγμάτων του, κηρυγμάτων διδασκαλίας καὶ θρησκευτικῆς διαφωτίσεως, καταστήσῃ συνείδησιν τῶν πιστῶν τὴν ἀνάγκην προσελεύσεως τούτων εἰς τὴν ἱερὰν ἐξομολόγησιν.

Σήμερον, ὑπὲρ πᾶσαν ἄλλην ἐποχήν, ἐπιβάλλεται εἰς τὸν ἱερέα νὰ καταλάβῃ τοιαύτην πνευματικὴν θέσιν δυνάμεως καὶ ἐπιβολῆς ἀπέναντι τοῦ ποιμνίου του. Ὁ σύγχρονος βίος εἶναι λίαν τεταραγμένος. Ἡ ἁμαρτία δὲν ἀποτελεῖ πλέον φαινόμενον μεταξὺ ὀλίγων, ἀλλ' ἔχει καταστῇ χαρακτὴρ τῆς συγχρόνου ζωῆς. Τὸ πνεῦμα τῆς ἠθικῆς ἀναρχίας καὶ τῆς ἀπιστίας ἀπειλεῖ νὰ κυριαρχήσῃ εἰς τὰς συνειδήσεις τῶν ἀνθρώπων. Ἡ ἐξομολόγησις, μὲ μόνην τὴν ὁποίαν ὁ ἱερεὺς δύναται νὰ ἐρευνήσῃ καὶ νὰ θεραπεύσῃ τὰς συνειδήσεις, ἀποτελεῖ πράγματι ἐν τῷ τεταραγμένῳ ὠκεανῷ τοῦ συγχρόνου βίου, λιμένα καὶ καταφύγιον γαλήνης. Ἀνάγκη λοιπὸν νὰ καταστῇ ἡ Ἐκκλησία Φάρος σωτηρίας ἀτόμων καὶ οἰκογενειῶν.

Ἔχει λοιπὸν νὰ διεξαγάγῃ ὁ ἱερεὺς ἀγῶνα σωτηρίας, ἡ ὁποία δὲν εἶναι δυνατὸν νὰ ἐπιτευχθῇ διὰ μόνης τῆς διδασκαλίας τοῦ Εὐαγγελίου καὶ τοῦ διὰ τῆς θείας χάριτος ἁγιασμοῦ. Ἀνάγκη ὅπως τὸ «κατὰ Χριστὸν ζῆν» ἀποβῇ συνείδησις τῶν πιστῶν. Τοῦτο ἐπιτυγχάνεται μόνον μὲ τὴν πολύτροπον ψυχικὴν ἐπαφὴν ἱερέως καὶ ποιμνίου, ἡ δ' ἐπαφὴ αὕτη τελειοῦται διὰ τῆς ἐξομολογήσεως τῶν πιστῶν, διὰ τῆς ἀναζητήσεως τῶν πεπλανημένων καὶ σωτηρίας τῶν ἁμαρτανόντων. Πρόκειται λοπὸν περὶ ἀγῶνος ὑπὲρ τοῦ καλοῦ καὶ τοῦ ὡραίου, κατὰ τὴν ἔννοιαν τὴν ὁποίαν προσδιορίζει ἡ Ἠθικὴ τῆς ἀληθινῆς πίστεως πρὸς τὸν Θεόν. Ὁ ἀγὼν οὗτος, καθὼς παρατηρεῖ ὁ μακάριος Παῦλος, «οὐκ ἔστιν ἡμῖν πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου». (Ἐφεσ. 6, 12). Σήμερον διεξάγεται ἀπροκάλυπτος πλέον πόλεμος τῶν σκοτεινῶν ἀρχῶν τῆς ἀπιστίας κατὰ τοῦ Θεοῦ. Ὁ Κομμουνισμὸς σήμερον, ὡς φιλοσοφία καὶ πρᾶξις, εὐλόγως δύναται νὰ ὁμοιωθῇ πρὸς τὸν Ἀντίχριστον τῆς Γραφῆς. Διακηρύττει οὗτος καὶ ὑπόσχεται νὰ ἀπαλλάξῃ τὴν ἀνθρωπίνην συνείδησιν ἀπὸ κάθε ἠθικὴν ἐπιρροὴν τῆς πίστεως, τὴν ὁποίαν χαρακτηρίζει ὡς «ὄπιον» ἐφευρεθὲν καὶ διαδιδόμενον ὑπὸ τῆς Ἐκκλησίας μὲ προλήψεις καὶ δεισιδαιμονίας εὐσεβείας καὶ ἠθικῶν περιορισμῶν, δεσμευτικῶν τῆς ἀνθρωπίνης ἐλευθερίας. Μὴ ἀνεχόμενος ὁ Κομμουνισμὸς τὴν ἠθικὴν λαμπρότητα τοῦ πνευματικοῦ πολιτισμοῦ, τὸν ὁποῖον διεμόρφωσεν ὁ Χριστιανισμός, ὑπόσχεται νὰ ἀντικαταστήσῃ τοῦτον μὲ τὸν ἐπιστημονικόν, τὸν ὑλικὸν πολιτισμόν, μὲ τὴν ὑλοφροσύνην τοῦ-

τέστιν, ἥτις ὁδηγεῖ εἰς τὴν ἠθικὴν ἐξαθλίωσιν τῆς ἀνθρωπίνης προσωπικότητος. Τὸ πνεῦμα τοῦ Κομμουνισμοῦ δὲν περιορίζεται πλέον μεταξὺ τῶν ἐργαζομένων τάξεων, ὡς πνεῦμα κοινωνικῆς ἐπαναστάσεως, ἀλλὰ διαπλώνεται ἤδη καὶ εἰς τὰ Σχολεῖα, τὰ Πανεπιστήμια, ὡς πνεῦμα νέων ἀρχῶν τὰς ὁποίας δῆθεν ἐπιβάλλει ἡ ἐπιστημονικὴ ἐξέλιξις. Ἐκ τούτου ἐξηγεῖται καὶ τὸ θλιβερὸν γεγονός, ὅτι πλεῖστοι νέοι ἐπιστήμονες διακατέχονται ἀπὸ τὸ πνεῦμα τῆς ἀπιστίας καὶ τῆς ἠθικῆς ἀναρχίας. Οἱ τοιοῦτοι οὐδεμίαν, φυσικά, σχέσιν ἔχουν πρὸς τὴν Ἐκκλησίαν. Εἶναι «ἀπολωλότα πρόβατα». Ποῖος θὰ τοὺς ἀναζητήσῃ διὰ νὰ τοὺς σώσῃ; ὁ ἱερεύς. Ὁ ἐπιστήμων ἱερεύς, ὁ βαθυστόχαστος ἱερεὺς καὶ δεινὸς συζητητής, ὁ τὰ πάντα τοῖς πᾶσι γινόμενος, κατὰ τὸν Παῦλον, ἵνα πάντως τινὰς σώσῃ.

Καὶ διὰ νὰ δώσωμεν μίαν ἀμυδρὰν εἰκόνα τῆς κοινωνίας, καθὼς τὴν διαμορφώνει τὸ ὁλέθριον πνεῦμα τῶν σημερινῶν ἐξελίξεων, ἀλλὰ καὶ διὰ νὰ κατανοήσῃ ὁ ἱερεὺς τὸ πλῆθος τῶν προβλημάτων, τὰ ὁποῖα ἔχει νὰ συναντήσῃ ὡς πνευματικὸς πατήρ, παραθέτομεν ἀριθμούς τινας στατιστικῆς, ἡ ὁποία ἐμφανίζει τὸ μέγεθος τῆς ἠθικῆς καταπτώσεως τῆς συγχρόνου Κοινωνίας. Ὁ ἀρχηγὸς τοῦ F.B.I. Edgar Hoover, πληροφορεῖ, ὅτι κατὰ τοὺς ἓξ πρώτους μῆνας τοῦ 1960 αἱ ἐγκληματικαὶ πράξεις ἐσημείωσαν ἀνησυχητικὴν αὔξησιν καὶ ὅτι τὸ ἔγκλημα αὐξάνεται τετράκις περισσότερον τοῦ ὁλικοῦ πληθυσμοῦ τῶν Ἡνωμένων Πολιτειῶν. Τρία ἐγκλήματα σημειοῦνται καθ' ἕκαστον λεπτὸν τῆς ὥρας. Δώδεκα τοῖς ἑκατὸν οἱ ἐγκληματίαι εἶναι παιδιά. Κάθε μίαν ὥραν λαμβάνει χώραν ἕνας φόνος, κάθε τριάντα πέντε λεπτὰ τῆς ὥρας ἕνας βιασμὸς γυναικός, κάθε τέσσαρα λεπτὰ μία ἐπίθεσις ἐγκληματική, κάθε τέσσαρα δευτερόλεπτα λαμβάνει χώραν μία διάρρηξις καὶ κάθε δύο λεπτὰ τῆς ὥρας μία κλοπὴ αὐτοκινήτου. Κάθε πέντε λεπτὰ τῆς ὥρας διαλύεται καὶ μία οἰκογένεια καὶ εἰς πέντε καὶ ἥμισυ ἑκατομμύρια ἀνέρχονται σήμερον τὰ ὑπὸ τῶν γονέων των ἐγκαταλελειμμένα παιδιά. Τὰ ἑξήκοντα ἓξ τοῖς ἑκατὸν ἀπὸ τὰ ἐγκληματοῦντα παιδιὰ προέρχονται ἀπὸ γάμους μὴ ἁρμονικοὺς ἢ διαλελυμένους. Εἰς ταῦτα ἂς προστεθῇ καὶ ὁ τραγικὸς ἀριθμὸς τῶν διαζυγίων, τὰ ὁποῖα ἀνέρχονται κατ' ἔτος εἰς τετρακοσίας περίπου χιλιάδας. Εἰς δεκάδας ἑκατομμυρίων ἀνέρχονται ἐπίσης εἰς τὴν χώραν αὐτὴν οἱ ψυχοπαθεῖς, ὅσοι δηλαδὴ δὲν ἀντέχουν εἰς τὸ βάρος τῶν ψυχικῶν προβλημάτων των, τὰ ὁποῖα ὡς ἐπὶ τὸ πλεῖστον γεννᾷ ἡ ἐκτροπὴ ἀπὸ τὴν θείαν τάξιν τῶν βιοτικῶν καὶ ἠθικῶν κανόνων τῆς ζωῆς.

Αὐτὰς λοιπὸν τὰς θλιβερὰς πραγματικότητας τῆς κοινωνικῆς καταπτώσεως ἀντικρύζει ἡ Ἐκκλησία, ὡς σοβαρότατον πρόβλημα ἠθικῆς ἐννοίας. Ἂν δὲ εἰς ταῦτα προστεθοῦν καὶ οἱ ἀριθμοὶ οἱ ἐμφανίζοντες τὸν βαθμὸν τῆς θρησκευτικῆς ἀδιαφορίας, δυνάμεθα νὰ συλλάβωμεν ὁλοκληρωμένην τὴν εἰκόνα τῆς συγχρόνου Κοινωνίας. Τοιουτοτρόπως ἀπὸ τὸ 1.500.000 τῶν Ἑλληνοαμερικανῶν Ὀρθοδόξων δὲν ἐκκλησιάζονται περίπου 65%, καθὼς ἐπίσης ἐκ τοῦ κόσμου τῶν 60.000.000 Προτεσταντῶν δὲν ἐκκλησιάζονται 68% καὶ ἐκ τῶν 40.000.000 Ρωμαιοκαθολικῶν δὲν ἐκκλησιάζονται 24%.

Ἐν μέσῳ λοιπὸν μιᾶς τόσον τεταραγμένης πνευματικῶς καὶ ἠθικῶς Κοινωνίας δρῶν ὁ σύγχρονος ἱερεύς, ὀφείλει πρώτιστα πάντων νὰ προφυλάξῃ τὴν παιδικὴν καὶ νεανικὴν ἡλικίαν ἀπὸ πάσης ἐκτροπῆς καὶ νὰ συγκρατῇ αὐτὴν μὲ στενὸν σύνδεσμον εἰς τὴν ἐκκλησιαστικὴν ζωήν. Ὀφείλει νὰ καταστήσῃ τὴν ἐξομολόγησιν συνειδητὴν ἀνάγκην διὰ τὰ παιδιά, τοὺς νέους καὶ τοὺς ἡλικιωμένους. Ἡ ὑποχρέωσις τῆς ἐξομολογήσεως, καθὼς παρατηρεῖ ὁ Γερμανὸς φιλόσοφος W. Leibnitz, προλαμβάνει τὸν ἄνθρωπον ἀπὸ τοῦ νὰ ἁμαρτάνῃ, ἐλπὶς δὲ παρέχεται εἰς αὐτὸν ἐν περιπτώσει πτώσεως, μετὰ τὸν ἐξαγνισμόν. Καὶ συμπεραίνει ὁ βαθυστόχαστος φιλόσοφος οὗτος, ὅτι «ὁ εὐλαβὴς καὶ συνετὸς ἐξομολόγος εἶναι ἀναντιρρήτως ἰσχυρὸν ὄργανον εἰς χεῖρας τοῦ Θεοῦ, πρὸς ἠθικὴν ἀνεγέννησιν. Αἱ συμπαθητικαὶ συμβουλαὶ ἑνὸς ἱερέως τοῦ Ὑψίστου, βοηθοῦν τὸν ἄνθρωπον εἰς χαλιναγώγησιν τῶν παθῶν του, τὸν καθιστοῦν προσεκτικὸν εἰς τὰς ἐνέδρας τοῦ κακοῦ, τὸν ἐνισχύουν εἰς τὸ νὰ ἀποφεύγῃ τὰς περιπτώσεις τῆς ἁμαρτίας, τὸν ὑπογρεώνουν νὰ ἐπιστρέφῃ τὰ κακῶς ἀποκτηθέντα, παρέχουν δὲ εἰς αὐτὸν ἐλπίδας, καθ' ἣν περίπτωσιν τὸν βασανίζουν στενοχωρίαι καὶ ἀμφιβολίαι, φέρουν εἰς αὐτὸν τὴν εἰρήνην, ὅταν τὴν ψυχήν του βασανίζει ἡ θλῖψις, γενικῶς δὲν τὸν ἀπαλλάσσουν ἢ τὸν ἐλαφρώνουν ἀπὸ τὸ βάρος κάθε κακοῦ. Καὶ ἂν δὲν ὑπάρχῃ ἐπὶ γῆς εὐτυχία μεγαλειτέρα ἀπὸ τὴν ἀπόκτησιν φίλου πιστοῦ, πόσην ἆρά γε ἐκτίμησιν δὲν πρέπει νὰ αἰσθάνεταί τις πρὸς τὸν ἱερέα, ὁ ὁποῖος κατὰ τὰς στιγμὰς τῶν μεγαλειτέρων του καὶ ἀθλιεστέρων του ἀναγκῶν, εἶναι δι' αὐτὸν ὁ ἀληθινὸς καὶ πραγματικὸς φίλος;»

ΤΟ ΕΙΚΟΝΟΣΤΑΣΙΟΝ

Ἀπαραίτητα εἰς κάθε Ἑλληνορθόδοξον σπίτι πρέπει νὰ ὑπάρχῃ τὸ Εἰκονοστάσιον εἰς κατάλληλον, ὑψηλὴν θέσιν. Αἱ Ἱεραὶ Εἰκόνες πρέπει νὰ εἶναι μὲ τάξιν τοποθετημέναι. Καλὸν εἶναι νὰ ἔχωμεν τὸν Ἐσταυρωμένον ἢ ἄλλας εἰκόνας τοῦ Κυρίου, τῆς Θεοτόκου, τοῦ Τιμίου Προδρόμου καὶ τῶν Ἁγίων τῶν ὁποίων τὰ ὀνόματα φέρουν τὰ μέλη τῆς οἰκογενείας μας ἢ καὶ ἄλλων Ἁγίων, Ἱεραρχῶν, Μαρτύρων, Ὁσίων τῆς Ἐκκλησίας μας.

Αἱ εἰκόνες ὀρθοδόξου τύπου, κατὰ προτίμησιν ζωγραφικαὶ κατὰ τὴν βυζαντινήν μας τεχνοτροπίαν, εἶναι κατὰ σειρὰν τοποθετημέναι, καθαραὶ καὶ ἐνώπιον αὐτῶν καίει ἀκοίμητος κανδήλα ἐξ ἐλαίου, τὴν ὁποίαν ἀνάπτει ἡ οἰκοδέσποινα ἢ ἄλλο γυναικεῖον μέλος τοῦ σπιτιοῦ, Ἂς ὑπάρχῃ ἐκεῖ τὸ κηροπήγιον, τὸ θυμιατήριον, τὸ ἁγίασμα τοῦ μηνός, τὸ θυμίαμα καὶ τὰ χρειώδη αὐτοῦ, κηρία, σταυρολούλουδα, βάϊα κ.λ.π., τὰ ὁποῖα μετὰ προσευχῆς καὶ προσοχῆς φυλάσσομεν. («Ἀπ. Διακονία»)

ΑΙ ΑΓΙΑΙ ΕΠΤΑ ΟΙΚΟΥΜΕΝΙΚΑΙ ΣΥΝΟΔΟΙ

Η ΣΠΟΥΔΑΙΟΤΗΣ ΤΩΝ ΣΥΝΟΔΩΝ

ΒΑΣΙΣ καὶ θεμέλιον τῆς δογματικῆς διδασκαλίας τῆς Ἐκκλησίας τοῦ Χριστοῦ εἶναι αἱ Ἅγιαι Ἑπτὰ Οἰκουμενικαὶ Σύνοδοι, αἱ ὁποῖαι συνέταξαν τὸ Σύμβολον τῆς Πίστεως, ἀναλλοίωτον ἀνὰ τοὺς αἰῶνας.

Ἡ Ἁγία ἡμῶν Ὀρθόδοξος Ἐκκλησία μετὰ τὴν ἀπόσχισιν τῆς Ρωμαιοκαθολικῆς, δὲν συνεκάλεσε μόνη της ἄλλας Οἰκουμενικὰς Συνόδους, οὔτε προσέθεσε τίποτε εἰς τὰ 12 ἄρθρα τοῦ Συμβόλου τῆς Πίστεως. Ἀντιθέτως, ἡ Ρωμαιοκαθολικὴ Ἐκκλησία προσέθεσεν εἰς τὸ ἕβδομον ἄρθρον τοῦ Συμβόλου τῆς Πίστεως τὰς λέξεις "Filioque," δηλαδὴ «καὶ ἐκ τοῦ Υἱοῦ», συνεκάλεσε δὲ καὶ ἄλλας, καθαρῶς Ρωμαιοκαθολικὰς Συνόδους, τὰς ὁποίας ἀποκαλεῖ «Οἰκουμενικάς». Μία τοιαύτη Ρωμαιοκαθολικὴ Σύνοδος θὰ εἶναι καὶ ἡ ἐξαγγελθεῖσα ὑπὸ τοῦ Βατικανοῦ ὡς «Εἰκοστὴ Πρώτη Οἰκουμενικὴ Σύνοδος».

Διὰ νὰ ἔχουν οἱ ἀναγνῶσται μας σαφῆ ἰδέαν περὶ τῶν Ἁγίων Ἑπτὰ Οἰκουμενικῶν Συνόδων, παραθέτομεν κατωτέρω συνοπτικὴν ἔκθεσιν περὶ αὐτῶν, ἤτοι περὶ τοῦ τόπου καὶ χρόνου συγκλήσεως ἑκάστης, τοῦ συγκαλέσαντος καὶ προεδρεύσαντος, τῶν λαβόντων μέρος εἰς αὐτάς, περὶ τῶν θεμάτων ἅτινα ἀπησχόλησαν αὐτὰς καὶ περὶ τῶν ὅρων (δογμάτων καὶ κανόνων) τοὺς ὁποίους ἑκάστη Οἰκουμενικὴ Σύνοδος ἐξέδωκεν.

Η ΠΡΩΤΗ

Ἡ Πρώτη Οἰκουμενικὴ Σύνοδος συνῆλθεν ἐν Νικαίᾳ τῆς Βιθυνίας, 50 περίπου μίλια ἔξω τῆς Κωνσταντινουπόλεως, ἐν ἔτει 325, ἀπὸ 14 Ἰουνίου μέχρι 25 Αὐγούστου, βασιλεύοντος τοῦ Αὐτοκράτορος Μ. Κωνσταντίνου (306-337), ὅστις παρέστη εἰς τὴν Ἱερὰν Σύνοδον μετὰ τῆς μητρὸς αὐτοῦ Ἁγίας Ἑλένης. Συνεκλήθη ἐπὶ Πατριάρχου Κωνσταντινουπόλεως Ἀλεξάνδρου, τοῦ τῆς Ἱ. Συνόδου προεδρεύσαντος, Πάπα Ρώμης ὄντος τοῦ Σιλβέστρου, μὴ παραστάντος ἀλλ' ἀντιπροσωπευθέντος ὑπὸ τοῦ Ὁσίου, Ἐπισκόπου Κορδούης καὶ τῶν πρεσβυτέρων Βίτωνος καὶ Βικεντίου.

Ἡ Ἱερὰ Σύνοδος ἀπετελέσθη ἐκ 318 Πατέρων, κατ' ἄλλους ἐξ «ἐγγὺς τριακοσίων», ἐν οἷς ὁ Τριμυθοῦντος Σπυρίδων καὶ ὁ Μύρων Νικόλαος. Ἡ Ἱερὰ Σύνοδος ἐξέδωκε τὰ πρῶτα ἑπτὰ ἄρθρα τοῦ Συμβόλου τῆς Πίστεως, περὶ τοῦ Ἰησοῦ Χριστοῦ, τοῦ Β΄. προσώπου τῆς Ἁγίας Τριάδος, ὡς ὁμοουσίου τῷ Θεῷ Πατρί, κατὰ τοῦ αἱρετικοῦ Ἀρείου, Πρεσβυτέρου τῆς Ἐκκλησίας τῆς Ἀλεξανδρείας. Ἐξέδωκεν ἐπίσης καὶ 20 Κανόνας.

Η ΔΕΥΤΕΡΑ

Ἡ Δευτέρα Οἰκουμενικὴ Σύνοδος συνῆλθεν ἐν Κωνσταντινουπόλει ἐν ἔτει 381 ἀπὸ τοῦ Μαΐου μέχρι 30ῆς Ἰουλίου, βασιλεύοντος Θεοδοσίου τοῦ Μεγάλου (379-395). Συνεκλήθη ἐπὶ Πατριάρχου Ἀντιοχείας Μελετίου τοῦ καὶ προέδρου τῆς Συνόδου, Γρηγορίου Ναζιανζηνοῦ, Κωνσταντινουπόλεως Νεκταρίου, Ἀλεξανδρείας Τιμοθέου Α΄., Ἱεροσολύμων Κυρίλλου Α΄., Πάπα Ρώμης ὄντος Δαμάσου Α΄. (366-384), ἀπόντος καὶ μὴ ἀντιπροσωπευθέντος ὑπ' οὐδενός, ἀλλ' ἀναγνωρίσαντος τὸ κῦρος τῆς Συνόδου καὶ ὑπογράψαντος τὰ πρακτικά. Ἡ Ἱερὰ Σύνοδος ἀπετελέσθη ἐξ 150, κατ' ἄλλους ἐξ 180, Πατέρων.

Ἡ Ἱερὰ Σύνοδος ἐξέδωκε τὰ πέντε τελευταῖα ἄρθρα τοῦ Συμβόλου τῆς Πίστεως, περὶ τοῦ Ἁγίου Πνεύματος, τοῦ Γ΄. προσώπου τῆς Ἁγίας Τριάδος, ὡς ὁμοουσίου τῷ Πατρὶ καὶ τῷ Υἱῷ, κατὰ τοῦ Μακεδονίου Πατριάρχου Κωνσταντινουπόλεως, Σαβελλίου, Μαρκέλου, Φωτεινοῦ, Εὐνομίου, Ἀετίου, Εὐδοξίου, Παύλου Σαμοσατέως κ. ἄλ. τῶν πνευματομάχων. Ἐξέδωκεν ἐπίσης 7 Κανόνας.

Η ΤΡΙΤΗ

Ἡ Τρίτη Οἰκουμενικὴ Σύνοδος συνῆλθεν ἐν Ἐφέσῳ ἐν ἔτει 431 ἀπὸ 22 Ἰουνίου μέχρι 30 Ἰουλίου, βασιλεύοντος Θεοδοσίου Β΄. τοῦ μικροῦ (408-450). Συνεκλήθη ἐπὶ Πατριάρχου Ἀλεξανδρείας Κυρίλλου τοῦ καὶ προέδρου τῆς Συνόδου, Πάπα Ρώμης ὄντος Κελεστίνου Α΄. (423-432), ἀπόντος ἀλλ' ἀντιπροσωπευθέντος ὑπὸ Κυρίλλου Ἀλεξανδρείας εἶτα Ἀρκαδίου καὶ Προϊέκτου Ἐπισκόπων μετὰ τοῦ Πρεσβυτέρου Φιλίππου. Ἡ Ἱερὰ αὕτη Σύνοδος ἀπετελέσθη ἐκ 200 Πατέρων ἐν οἷς καὶ οἱ Ἐφέσου Μέμνων, Κύπρου Ρηγῖνος, Θεσσαλονίκης Ἀχόλιος, Φιλίππων (Μακεδονίας) Φλαβιανός, Ἀγκύρας Θεοδόσιος κ. ἄ. Ἐξέδωκε τὸν ἀναθεματισμὸν τοῦ Νεστορίου Πατριάρχου Κωνσταντινουπόλεως, καὶ τὴν ἔκθεσιν πίστεως τῶν διαλλαγῶν, περὶ τῶν δύο τελείων φύσεων τοῦ Χριστοῦ, τῆς θείας καὶ τῆς ἀνθρωπίνης, καὶ τῆς μητρὸς τοῦ Κυρίου ὡς «Θεοτόκου». Ἐξέδωκεν ἐπίσης 8 Κανόνας.

Η ΤΕΤΑΡΤΗ

Ἡ Τετάρτη Οἰκουμενικὴ Σύνοδος συνῆλεν ἐν Χαλκηδόνι ἐν ἔτει 451 ἀπὸ 8 Ὀκτωβρίου μέχρι 1 Νοεμβρίου, βασιλεύοντος τοῦ Μαρκιανοῦ (450-457) καὶ τῆς Πουλχερίας. Συνεκλήθη ἐπὶ Πατριάρχου Κωνσταντινουπόλεως Ἀνατολίου καὶ ἐπὶ Λέοντος Α΄. Πάπα Ρώμης (440-461), ἀπόντος ἀλλ' ἀντιπροσωπευθέντος ὑπὸ Πασχασίνου, Λουκεντίου καὶ Ἰουλιανοῦ τῶν Ἐπισκόπων τῶν καὶ προεδρευσάντων τῆς Συνόδου, καὶ τῶν Πρεσβυτέρων Βονιφατίου καὶ Βασιλείου.

Αὕτη ἀπετελέσθη ἐξ 630 Πατέρων, ἐν οἷς καὶ ὁ Καισαρείας Θαλάσσιος, Ἐφέσου Στέφανος, Ἀγκύρας Εὐσέβιος, Σελευκείας Βασίλειος καὶ ἄλλοι. Ἡ Ἱερὰ Σύνοδος ἐξέδωκεν ὅρον Δογματικὸν περὶ τῆς ὑποστατικῆς ἑνώσεως τῶν δύο ἐν Χριστῷ φύσεων, κατὰ τῶν Εὐτυχοῦς Ἀρχιμανδρίτου καὶ Διοσκούρου Πατριάρχου Ἀλεξανδρείας τῶν Μονοφυσιτῶν. Ἐξέδωκε ἐπίσης καὶ 30 Κανόνας.

Η ΠΕΜΠΤΗ

Ἡ Πέμπτη Οἰκουμενικὴ Σύνοδος συνῆλθεν ἐν Κωνσταντινουπόλει ἐν ἔτει 553 ἀπὸ Μαΐου μέχρι 4 Ἰουνίου, βασιλεύοντος Ἰουστινιανοῦ Α΄. τοῦ Μεγάλου (527-565). Συνεκλήθη ἐπὶ Πατριάρχου Κωνσταντινουπόλεως Μηνᾶ, τοῦ διαδόχου αὐτοῦ Εὐτυχίου τοῦ καὶ προέδρου τῆς Συνόδου, Ἀλεξανδρείας Ἀπολλιναρίου, Ἀντιοχείας Δόμνου Γ΄., καὶ τοῦ ἀντιπροσώπου Ἱεροσολύμων Εὐστοχίου, Πάπα Ρώμης ὄντος Βιργιλίου (538- 555), παρεπιδημοῦντος μὲν ἐν Κωνσταντινουπόλει, ἀλλ' ἀπόντος ἐκ τῆς Συνόδου καὶ μὴ ἀντιπροσωπευθέντος ὑπ' οὐδενός, πλὴν ὅμως ἀναγνωρίσαντος αὐτήν.

Ἡ Ἱερὰ Σύνοδος ἀπετελέσθη ἐξ 150, κατ' ἄλλους ἐξ 165, Πατέρων. Ἡ Ἱ. Σύνοδος ἐξέδωκεν ὅρον Δογματικὸν περὶ τῆς καταδίκης τῶν «τριῶν κεφαλαίων» ὡς καὶ τῶν Ὠριγενιστικῶν κακοδοξιῶν, κατὰ τοῦ Ὠριγένους.

Η ΕΚΤΗ

Ἡ Ἕκτη Οἰκουμενικὴ Σύνοδος συνῆλθεν ἐν Κωνσταντινουπόλει (ἐν Τρούλῳ) ἐν ἔτει 680-1 ἀπὸ 7 Νοεμβρίου τοῦ 680 μέχρι 16 Σεπτεμβρίου τοῦ 681, βασιλεύοντος Κωνσταντίνου Δ΄. τοῦ Πωγωνάτου (668-685). Συνεκλήθη ἐπὶ Πατριάρχου Κωνσταντινουπόλεως Γεωργίου καὶ τῶν ἀντιπροσώπων τοῦ Ἀλεξανδρείας καὶ τοῦ Ἱεροσολύμων, Πάπα Ρώμης ὄντος Ἀγάθωνος (678-682), ἀπόντος ἀλλ' ἀντιπροσωπευθέντος ὑπὸ Θεοδώρου καὶ Γεωργίου τῶν Πρεσβυτέρων καὶ Ἰωάννου τοῦ Διακόνου. Ἡ Ἱ. Σύνοδος ἀπετελέσθη ἐξ 150, κατ' ἄλλους ἐξ 174 καὶ κατ' ἄλλους ἐξ 289, Πατέρων. Ἡ Ἱ. Σύνοδος ἐξέδωκεν ὅρον Δογματικὸν περὶ τῶν δύο θελήσεων, τῆς τε θείας καὶ τῆς ἀνθρωπίνης, τοῦ δύο τελείας φύσεις ἔχοντος Ἰησοῦ Χριστοῦ, κατὰ τῶν Ὠνωρίου Πάπα Ρώμης καὶ Σεργίου Πύρρου, Παύλου καὶ Πέτρου τῶν Πατριαρχῶν Κωνσταντινουπόλεως, τῶν Μονοθελητῶν.

Η ΕΒΔΟΜΗ

Ἡ Ἑβδόμη Οἰκουμενικὴ Σύνοδος συνῆλεν ἐν Νικαίᾳ τῆς Βιθυνίας ἐν ἔτει 787 ἀπὸ 24 Σεπτεμβρίου μέχρι 13 Ὀκτωβρίου, βασιλευόντων Εἰρήνης τῆς Ἀθηναίας (780-802) καὶ Κωνσταντίνου ΣΤ΄. τοῦ υἱοῦ αὐτῆς. Συνεκλήθη ἐπὶ Πατριάρχου Κωνσταντινουπόλεως Ταρασίου τοῦ καὶ προέδρου, καὶ τῶν ἀντιπροσώπων τοῦ Ἀντιοχείας, Πάπα Ρώμης ὄντος Ἀδριανοῦ Α΄. (771-795), ἀπόντος ἀλλ' ἀντιπροσωπευθέντος ὑπὸ δύο πρεσβυτέρων, ἀμφοτέρων φερόντων τὸ ὄνομα Πέτρος. Ἡ Ἱερὰ Σύνοδος ἀπετελέσθη ἐκ 350 Πατέρων. Ἐξέδωκεν ὅρον Δογματικὸν οὗτινος βάσις ἐτέθησαν τὰ σχετικὰ συγγράμματα Ἰωάννου τοῦ Δαμασκηνοῦ, περὶ τῆς τιμητικῆς προσκυνήσεως τῶν ἱερῶν εἰκόνων καὶ οὐχὶ τῆς λατρείας αὐτῶν, κατὰ τῶν Εἰκονομάχων. Ἐξέδωκεν ἐπίσης καὶ 22 Κανόνας.

Η ΠΕΝΘΕΚΤΗ

Ὠνομάσθη οὕτω, διότι συνεπλήρωσε τὸ ἔργον τῶν Οἰκουμενικῶν Συνόδων Ε΄. καὶ ΣΤ΄. Συνῆλθεν ἐν Κωνσταντινουπόλει ἐν ἔτει 691-2 ἀπὸ 1 Σεπτεμβρίου 691 μέχρι 31 Αὐγούστου 692, βασιλεύοντος Ἰουστινιανοῦ Β΄. τοῦ Ρινοτμήτου (685-695). Συνεκλήθη ἐπὶ Πατριάρχου Κωνσταντινουπόλεως Παύλου τοῦ καὶ προέδρου, Πάπα Ρώμης ὄντος Σεργίου τοῦ Α΄. (687-701), ἀπόντος μὲν ἀλλ' ἀντιπροσωπευθέντος ὑπὸ τῶν δύο ἐν Κωνσταντινουπόλει ἀποκρισαρίων αὐτοῦ, πλὴν ἀπορρίψαντος τὰς ἀποφάσεις τῆς Πενθέκτης. Ἡ Ἱ. Σύνοδος ἀπετελέσθη ἐκ 211, κατ' ἄλλους ἐκ 227 ἢ 240, Πατέρων. Ἡ Ἱ. Σύνοδος ἐξέδωκε μόνον Κανόνας (102) περὶ τῆς ἐκκλησιαστικῆς καθόλου εὐταξίας (διοικήσεως, λατρείας καὶ πειθαρχίας), ἀπορρέοντας ἐκ τῶν Συνόδων Πέμπτης καὶ Ἕκτης.

* * *

Ἄξιον προσοχῆς εἶναι τὸ γεγονός, ὅτι αἱ Ἅγιαι Ἑπτὰ Οἰκουμενικαὶ Σύνοδοι συνῆλθον εἰς τὸ «κλῖμα» τοῦ Πατριαρχείου τῆς Κωνσταντινουπόλεως. Αἱ 4 (Β΄., Ε΄., ΣΤ΄.) μετὰ τῆς Πενθέκτης, ἐν Κωνσταντινουπόλει. Ἡ Α΄. καὶ ἡ Ζ΄., ἡ τελευταία, ἐν Νικαίᾳ. Ἡ Δ΄. ἐν Χαλκηδόνι, ἀπέναντι τῆς Κωνσταντινουπόλεως. Ἡ Γ΄. ἐν Ἐφέσῳ, 200 μίλια ἀπὸ τὴν Κωνσταντινούπολιν.

Ἐλέχθη ὑπὸ τῶν Δυτικῶν, ὅτι ὅλαι σχεδὸν αἱ αἱρέσεις ἐγεννήθησαν εἰς τὴν Ἑλληνικὴν Ἀνατολὴν καὶ Ἀφρικήν. Ἀλλ' εἶναι ἀναμφισβήτητον τὸ γεγονός, ὅτι μόνον αἱ Ἑλληνικαὶ Ἐκκλησίαι εἶχον τοιαύτην πνευματικὴν ἀνάπτυξιν ὥστε, ἐν τῇ ἀναζητήσει τῶν ἀνθρωπίνων τρόπων διατυπώσεως τῶν Θείων δογμάτων, μερικὰ μέλη αὐτῶν νὰ παρεκκλίνουν τῆς ὀρθῆς διδασκαλίας. Ἡ Χριστιανικὴ δογματικὴ διδασκαλία διεμορφώθη ὑπὸ τῶν Ἑλληνικῶν Ἐκκλησιῶν καὶ διευπώθη εἰς τὴν Ἑλληνικὴν γλῶσσαν κατὰ Θείαν βουλὴν καὶ δωρεάν.

Ἀπόδειξις δὲ τοῦ γεγονότος ὅτι αἱ Ἑλληνικαὶ Ἐκκλησίαι ἔφερον εἰς πέρας τὴν Θείαν ἐντολήν, εἶναι τὸ γεγονὸς ὅτι αὗται δὲν ἐφείσθησαν οὔτε μερικῶν κακοδόξων Πατριαρχῶν αὐτῶν (Κωνσταντινουπόλεως καὶ Ἀλεξανδρείας) οὔτε τοῦ αἱρετικοῦ Πάπα Ρώμης Ὠνωρίου (681), τοὺς ὁποίους κατεδίκασαν διὰ νὰ περισώσουν τὴν ὀρθὴν διδασκαλίαν τοῦ Χριστοῦ.

Αἱ Ἅγιαι Ἑπτὰ Οἰκουμενικαὶ Σύνοδοι ἐξέδωκαν τὸ **«Σύμβολον τῆς Πίστεως»**, **«ὅρους»** καὶ **«κανόνας»**. Καὶ τὸ μὲν Σύμβολον τῆς Πίστεως μόνον ἡ Δυτικὴ Ἐκκλησία ἐτόλμησε νὰ παραχαράξῃ διὰ τῆς προσθήκης τοῦ "Filioque" («καὶ ἐκ τοῦ Υἱοῦ»). Οἱ δὲ **«ὅροι»**, ἀναφερόμενοι εἰς δογματικὰ ζητήματα, εἶναι

Η ΣΥΡΙΑΚΗ ΕΚΚΛΗΣΙΑ ΤΟΥ MALABAR

Η ΑΡΧΑΙΑ ΑΥΤΗ ΕΚΚΛΗΣΙΑ ΤΩΝ ΛΕΓΟΜΕΝΩΝ «ΧΡΙΣΤΙΑΝΩΝ ΤΟΥ ΘΩΜΑ» ΑΝΑΓΕΙ ΤΗΣ ΙΔΡΥΣΙΝ ΤΗΣ, ΚΑΤΑ ΤΗΝ ΠΑΡΑΔΟΣΙΝ, ΕΙΣ ΤΟΝ ΑΠΟΣΤΟΛΟΝ ΘΩΜΑΝ.

Ἀπὸ τὸ βιβλίον «Ὁ Ἀπόστολος Θωμᾶς καὶ ἡ Συριακὴ Ἐκκλησία τοῦ Μαλαβάρ», τοῦ κ. ΑΘ. Κ. ΑΡΒΑΝΙΤΗ

Ὁ ἀριθμὸς τῶν Οἰκουμενικῶν Συνόδων

Ἡ Ὀρθόδοξος Ἐκκλησία ἀναγνωρίζει ἑπτὰ Οἰκουμενικὰς Συνόδους ἐνῷ ἡ Ἰακωβιτικὴ μόνον τρεῖς πρώτας, τῆς Νικαίας, Κωνσταντινουπόλεως καὶ Ἐφέσου. Δι' ἀμφοτέρας τὰς Ἐκκλησίας τὸ ζήτημα τοῦ ἀριθμοῦ τῶν Οἰκουμενικῶν Συνόδων ἔχει λάβει σημασίαν ὑψίστην καὶ οἱαδήποτε ἐγκατάλειψις τῆς παρούσης θέσεως εἶναι πιθανὸν νὰ προκαλέσῃ σκάνδαλον καὶ διαστάσεις μεταξὺ τῶν μελῶν αὐτῶν. Αἴτησις πρὸς τοὺς Ἰακωβίτας Χριστιανοὺς ὅπως ἀποδεχθοῦν τὴν Δ΄. ἐν Χαλκηδόνι Σύνοδον ὡς Οἰκουμενικήν, ὡς ὅρον προκαταρκτικὸν διὰ τὴν ἕνωσιν, ἰσοδυναμεῖ μὲ τὸ νὰ ζητήσῃ τις τὴν ἄνευ ὅρων παράδοσιν τούτων. Τούτου ἕνεκεν, αἱ ἀκόλουθοι προτάσεις ἐγένοντο ἀποδεκταί, ὡς προπαρασκευάζουσαι τὴν ὁδὸν πρὸς ἀπομάκρυνσιν τῶν ἐμποδίων τῶν προκληθέντων ἐκ τῆς διαφορετικῆς στάσεως ἑκάστης Ἐκκλησίας ὡς πρὸς τὸν ἀριθμὸν τῶν Οἰκουμενικῶν Συνόδων:

ἐπίσης ἀναλλοίωτοι, μὴ ἐπιδεχόμενοι τροποποίησιν, καθὼς καὶ αἱ καταδικαστικαὶ ἀποφάσεις κατὰ αἱρετικῶν. Οἱ Ἱεροὶ ὅμως «**Κανόνες**» τῶν Οἰκουμενικῶν καὶ ἄλλων Συνόδων, ὡς ἀναφερόμενοι εἰς τὸ ἀνθρώπινον στοιχεῖον τῆς Θρησκείας τοῦ Θεανθρώπου Ἰησοῦ, δηλαδὴ εἰς τὴν ἐκκλησιαστικὴν εὐταξίαν, διοίκησιν, Θείαν Λατρείαν, πειθαρχείαν κ.τ.λ., εἶναι δυνατὸν νὰ τροποποιηθῶσιν ἢ καὶ πλήρως νὰ ἀντικατασταθῶσι. Τοῦτο ὅμως δὲν εἶναι ἔργον ἑνὸς ἀτόμου ἢ μιᾶς Ἐκκλησίας, ἀλλὰ μιᾶς Οἰκουμενικῆς Συνόδου.

* * *

Ἡ Πανορθόδοθος Σύνοδος διὰ τὰς Ὀρθοδόξους Ἐκκλησίας ἐπέχει θέσιν Οἰκουμενικῆς Συνόδου, αἱ δὲ ἀποφάσεις αὐτῆς θὰ εἶναι σεβασταὶ ἐκ μέρους πασῶν τῶν Ὀρθοδόξων Ἐκκλησιῶν. Γνωστὸν ὅτι τὸ Σεπτὸν Οἰκουμενικὸν Πατριαρχεῖον προετοιμάζει τὴν σύγκλησιν Πανορθοδόξου Συνόδου ἐν Ρόδῳ. Ἡ ἐπὶ τῶν Πανορθοδόξων Συνόδων Ἐπιτροπὴ ἔχει ἤδη ἑτοιμάσει τὴν ἡμερησίαν διάταξιν αὐτῆς. Εἰς τὴν Πανορθόδοξον Σύνοδον εἶναι δυνατὸν νὰ ἀχθοῦν ὅλα τὰ ἀπασχολοῦντα τὰς Ὀρθοδόξους Ἐκκλησίας προβλήματα, ὡς λ.χ. τὸ τοῦ Ἡμερολογίου, τοῦ γάμου τῶν Κληρικῶν, τῶν νηστειῶν κ.τ.λ. Κύριος σκοπὸς ὅμως τῆς Πανορθοδόξου Συνόδου εἶναι νὰ καταδειχθῇ ἡ μεγίστη ἠθικὴ δύναμις τῆς Ὀρθοδοξίας, ἡ ἀνὰ τοὺς αἰῶνας ἀδιάσπαστος ἑνότης τῶν Ὀρθοδόξων Ἐκκλησιῶν καὶ ἡ ὁμόθυμος διάθεσις πρὸς ἐμπέδωσιν ἐκείνου τὸ ὁποῖον ἡ Α.Θ.Π. ὁ Οἰκουμενικὸς Πατριάρχης κ. κ. Ἀθηναγόρας ἔθετο πρὸ τῆς ἑνώσεως τῶν Ἐκκλησιῶν, τοῦτο δὲ εἶναι: **ἡ ἑνότης.**

Β. Γ. Β.

Α΄. Αἱ Ἀνατολικαὶ (Oriental) Ἐκκλησίαι θὰ εἶναι πρόθυμοι νὰ ἀναγνωρίσουν, ὅτι αἱ καταφατικαὶ (positive) ἀποφάσεις πασῶν τῶν Οἰκουμενικῶν Συνόδων τῶν γενομένων ἀποδεκτῶν ὡς τοιούτων ὑπὸ τῆς Βυζαντινῆς (Ὀρθοδόξου) Ἐκκλησίας, οὐδὲν τὸ ἀντίθετον πρὸς τὴν Ὀρθόδοξον πίστιν καὶ πρᾶξιν περιέχουν.

Β΄. Ἡ Βυζαντινὴ (Ὀρθόδοξος) Ἐκκλησία θὰ συμφωνήσῃ, ὅπως αἱ ἀποφάσεις τῶν τεσσάρων τελευταίων Οἰκουμενικῶν Συνόδων, εἰς ἃς αἱ Ἀνατολικαὶ (Oriental) Ἐκκλησίαι δὲν ἀντιπροσωπεύθησαν, δὲν ἔχουν δεσμευτικὴν ἰσχὺν ἐπὶ τούτων.

Γ΄. Αἱ Ἀνατολικαὶ (Oriental) Ἐκκλησίαι μετὰ τὴν συνδιαλλαγὴν αὐτῶν μετὰ τῶν Βυζαντινῶν (Ὀρθοδόξων) Ἐκκλησιῶν, θὰ ἐξετάσουν τὰς ἀποφάσεις τῶν τελευταίων τεσσάρων (Οἰκουμενικῶν) Συνόδων καὶ θὰ ἀποδεχθοῦν ἐκείνας, αἵτινες συμβιβάζονται μὲ τὴν ἰδικήν των παράδοσιν καὶ τὰς ἰδικάς των συνοδικὰς ἀποφάσεις.

Δ΄. Ἀμφότεραι αἱ Ἐκκλησίαι χάριν τῆς εἰρήνης καὶ τῆς ἀμοιβαίας ἀγάπης, θέλουσιν ἀναστείλῃ τὴν ἐνέργειαν τῶν ἀφορισμῶν ἐκείνων, οἵτινες ἐξαπελύθησαν κατὰ τὸν χρόνον τοῦ χωρισμοῦ, καὶ θὰ θεωρήσουν τούτους ὡς ἔχοντας ἀπωλέσει τὴν ἐγκυρότητα αὐτῶν, ἐν ὄψει τῆς ἐπιτευχθείσης συμφιλιώσεως.

Ε΄. Ἀμφότεραι αἱ Ἐκκλησίαι θὰ διατηρήσουν τὸ ἰδικόν των Κανονικὸν Δίκαιον καὶ τὸν ἴδιον τρόπον τελέσεως τῶν Μυστηρίων, ἀλλὰ θὰ ἀπομακρύνουν ἐξ αὐτῶν οἱανδήποτε κατηγορίαν, ἥτις στρέφεται ἐναντίον τῆς ἄλλης καὶ οἱανδήποτε μομφὴν ἐναντίον τῶν τιμωμένων ὡς ἀρχηγῶν τῆς ἑτέρας Ἐκκλησίας.

Ἡ τελευταία αὕτη πρότασις ἔφερε τοὺς συνέδρους ἐνώπιον τοῦ τελευταίου σοβαροῦ ἐμποδίου: ἤτοι, τὰς συγκρουομένας ἀπόψεις ὡς πρὸς τοὺς Ἐκκλησιαστικοὺς ἑκάστης Πατέρας, ἰδίᾳ δὲ τοὺς πρωταγωνιστοῦντας Θεολόγους τοῦ Ε΄. μ.Χ. αἰῶνος. Οἱ Ἰακωβῖται θεωροῦν τὸν Διόσκουρον, Πατριάρχην Ἀλεξανδρείας, ὡς ἕνα τῶν Πατέρων τῆς Ἐκκλησίας καὶ τὸν Πάπαν Λέοντα ὡς αἱρετικόν. Ἡ κατὰ Ἀνατολὰς Ὀρθόδοξος Ἐκκλησία τιμᾷ τὸν Λέοντα ὡς ἅγιον καὶ καταδικάζει τὸν Διόσκουρον ὡς δυσσεβῆ πολέμιον τῆς ἀληθείας. Ὡς δυνατὴ λύσις εἰς τὸ δίλημμα τοῦτο, ἐγένοντο ἀποδεκταὶ αἱ ἀκόλουθοι προτάσεις:

Α΄. Ἀμφότεραι αἱ Ἐκκλησίαι θὰ διατηρήσουν τοὺς ὑπ' αὐτῶν ἀνακηρυχθέντας Ἁγίους, ἀλλὰ θὰ ἀποσύρουν ἐκ τῶν λειτουργικῶν αὐτῶν βιβλίων οἱανδήποτε καταδικαστικὴν ἔκφρασιν στρεφομένην κατὰ τῶν Ἐκκλησιαστικῶν ἐκείνων ἡγετῶν, οἵτινες τιμῶνται ὡς Πατέρες τῆς Ἐκκλησίας ὑπὸ τῆς ἑτέρας τούτων.

Β΄. Καὶ αἱ δύο Ἐκκλησίαι θὰ πληροφορήσουν τὰ μέλη των περὶ τῶν ἰδιαζόντων ἐκείνων χαρακτηριστικῶν τῶν ἡγετῶν τῆς ἄλλης Ἐκκλησίας, ἅτινα ἀνύψωσαν τούτους εἰς τὴν θέσιν τῶν Πατέρων αὐτῆς.[1]

Οὕτως ἔληξαν αἱ συζητήσεις τοῦ συνεδρίου τούτου. Ἐξ ἀφορμῆς αὐτοῦ, ὁ M. Dorbynin, καθηγητὴς τῆς Θεολογικῆς Ἀκαδημίας τοῦ Leningrad, εἰς ἄρθρον αὐτοῦ ὑπὸ τὸν τίτλον «Τὸ πρόβλημα τῆς καταλλαγῆς τῶν Χριστιανῶν τοῦ Μαλαμπὰρ μετὰ τῆς Ὀρθοδόξου Ἐκκλησίας» δημοσιευθὲν εἰς τὸ ἐπίσημον Δελτίον τοῦ Πατριαρχείου Μόσχας,[2] μεταξὺ ἄλλων, ἐν συμπεράσματι γράφει τὰ ἑξῆς:

«Οἱ Χριστιανοὶ τοῦ Μαλαμπὰρ ἔχουν μέχρι σήμερον θεωρηθῇ ὡς Μονοφυσῖται, ἐν τῇ πραγματικότητι ὅμως, συμφώνως πρὸς τὴν γνώμην τῶν μελῶν τοῦ Συνεδρίου, ὁμολογοῦν τὴν Ὀρθόδοξον πίστιν. Παρ' ὅλον ὅτι οἱ Χριστιανοὶ τοῦ Μαλαμπὰρ ἔχουν διατηρήσει ὅρους συγγενεῖς πρὸς τὰ Μονοφυσιτικὰ δόγματα, οὗτοι ὅμως ἔχονται τῆς ἀληθοῦς διδασκαλίας περὶ τῆς ἑνότητος τῶν δύο φύσεων, τῆς θείας καὶ τῆς ἀνθρωπίνης, ἐν τῇ μίᾳ ὑποστάσει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἐὰν τοῦτο ἔχῃ οὕτως, πρέπει νὰ ἀγαλλώμεθα διότι οἱ Ἰνδοὶ Χριστιανοὶ ὄντως πιστεύουν εἰς τὸν Ἰησοῦν Χριστὸν κατὰ τὸν αὐτὸν τρόπον μὲ ὁλόκληρον τὴν Ὀρθόδοξον Ἐκκλησίαν. Ἐν σχέσει δὲ πρὸς τὰς ἐν τῷ τελετουργικῷ διαφοράς, ἡ Ὀρθόδοξος Ἐκκλησία οὐδέποτε ἐθεώρησε ταύτας ὡς ἐμπόδιον εἰς τὴν κοινωνίαν μεταξὺ ἀδελφῶν Ἐκκλησιῶν. Αἱ ἐν τῷ τελετουργικῷ διαφοραὶ δὲν παρακωλύουν τὴν ἑνότητα ἐν πίστει καὶ ἐν τῷ Χριστῷ ἀμοιβαίαν ἀγάπην. Ὅθεν, αἱ θεμελιώδεις ἀρχαὶ ἐπὶ τῶν ὁποίων ἐστηρίχθη τὸ ἔργον τοῦ ἐν Kottayam Συνεδρίου, ὅτι δηλαδὴ «τὸ ἔργον, τὸ ὁποῖον ἀντιμετωπίζουν αἱ διῃρημέναι Ἀνατολικαὶ Ἐκκλησίαι, συνίσταται οὐχὶ εἰς τὴν ἀπορρόφησιν τῶν ἐλασσόνων ὑπὸ τῶν μειζόνων Ἐκκλησιῶν, ἀλλ' εἰς τὴν ἑδραίωσιν διαρκοῦς ὁμοφροσύνης μεταξὺ τούτων, ἑδραζομένης ἐπὶ τῆς κοινῆς πίστεως», τυγχάνουν ἐξ ὁλοκλήρου ἀποδεκταὶ ὑπὸ τῆς Ρωσσικῆς Ὀρθοδόξου Ἐκκλησίας, ἥτις χαιρετίζει τὸ Συνέδριον, ὡς τὸ πρῶτον βῆμα εἰς τὴν προσέγγισιν τῶν Χριστιανῶν τοῦ Μαλαμπὰρ πρὸς τὴν Οἰκουμενικὴν (Ὀρθόδοξον) Ἐκκλησίαν.

Τὸν Φεβρουάριον τοῦ 1956, ὁ Ἐπίσκοπος Μελίτης Ἰάκωβος (νῦν Ἑλληνορθόδοξος Ἀρχιεπίσκοπος Βορείου καὶ Νοτίου Ἀμερικῆς), ἀντιπρόσωπος τοῦ Οἰκουμενικοῦ Πατριαρχείου παρὰ τῷ Παγκοσμίῳ Συμβουλίῳ Ἐκκλησιῶν, ἐπισκεπτόμενος Πατριαρχικῇ ἐντολῇ τὰς ἐν Αὐστραλίᾳ καὶ Νέᾳ Ζηλανδίᾳ Ὀρθοδόξους Ἐκκλησίας καὶ τὰς μετὰ τὴν ἐν Χαλκηδόνι Δ΄. Οἰκουμενικὴν Σύνοδον Ἀποσπασθείσας Ἐκκλησίας τῆς Ἀνατολῆς, μετέβη τὴν 26ην τοῦ ἰδίου μηνὸς καὶ εἰς τὴν Συριακὴν Ἐκκλησίαν τῶν Νοτίων Ἰνδιῶν, γενόμενος δεκτὸς ὑπὸ τοῦ ἐν Kottayam ἑδρεύοντος «Καθολικοῦ» τῆς ἀνεξαρτήτου «Συριακῆς Ὀρθοδόξου Ἐκκλησίας», ἐπιδόσας εἰς τοῦτον Πατριαρχικὸν γράμμα, ἑρμηνεύσας καὶ διὰ ζώσης εἰς τὸν Καθολικὸν τὸ περιεχόμενον τῆς ἐπιστολῆς καὶ διερμηνεύσας τὸ ἐνδιαφέρον τῆς Ἐκκλησίας τῆς Κωνσταντινουπόλεως διὰ τὰς Ἐκκλησίας τῆς Ἀνατολῆς. Κατὰ πρόσκλησιν τούτου μετέβη εἰς εἰδικὸν ἑσπερινὸν ὀργανωθέντα ὑπὲρ τοῦ Πατριαρχείου, ἔνθα εἶχε συρρεύσει πλῆθος πιστῶν.

Κατὰ τὸ ἑσπέρας τοῦ ἑσπερινοῦ, ὁ Ἐπίσκοπος Μελίτης ὡμίλησε πρὸς τὸ συγκεντρωθὲν ἐκκλησίασμα καὶ ηὐλόγησε τοῦτο.[3] Μετὰ τοῦ Καθολικοῦ ἔσχεν ἰδιαιτέραν συζήτησιν ἐπὶ θεμάτων, ἅτινα ὁ Πατριάρχης Κωνσταντινουπόλεως εἶχε προκαθορίσει. Ἀκολούθως ἐπεσκέφθη τοὺς Ἐκκλησιαστικοὺς Ἀρχηγοὺς τῆς ὑπὸ τὸν Πατριάρχην Ἀντιοχείας Ἰακωβιτικῆς Ἐκκλησίας ἐν Μαλαμπάρ, συναποκομίσας ἱκανοποιητικὰς καὶ ἐνθαρρυντικὰς ἐντυπώσεις ἀπὸ τὰς πραγματοποιηθείσας ἐπαφάς. Εἰς τὸν ἀναχωροῦντα Ἐπίσκοπον Ἰάκωβον ἐκ Kottayam, ὁ «Καθολικὸς» ἐνεχείρησεν ἐπιστολὴν διὰ τὸν Πατριάρχην Κωνσταντινουπόλεως, προσθέτων: «Εἰπὲ εἰς τὸν Παναγιώτατον ὅτι ἀναμένω ἐντολάς. Εἶμαι ἕτοιμος. Ἐπιθυμῶ, πρὶν ἢ κλείσω τὰ μάτια μου, νὰ ἴδω τὴν γῆν τῆς ἐπαγγελίας, τὴν εἰρήνην καὶ τὴν ἕνωσιν τῶν Ἀνατολικῶν Ἐκκλησιῶν. Ἐὰν δὲν τὴν ἐπιτύχωμεν τώρα, πότε θὰ τὸ κατορθώσωμεν; Θὰ σὲ περιμένω νὰ ἐπανέλθῃς μὲ πιὸ χαρούμενα μηνύματα. Θὰ στείλω εἰς τὴν Θεολογικὴν Σχολὴν Χάλκης τέσσαρας φοιτητάς, διὰ νὰ δείξω πόσον θέλω τὴν φιλίαν, τὴν ἀγάπην, τὴν συνεργασίαν καὶ τὴν ἕνωσιν».[4]

Ὀλίγον χρόνον μετὰ τὴν ἐπίσκεψιν τοῦ Ἐπισκόπου Μελίτης Ἰακώβου εἰς τὰς Ἰνδίας, τὸν Μάϊον τοῦ 1956, ὁ Καθολικὸς Μὰρ Βασίλειος ἀπέστειλεν ἐπιστολὴν πρὸς τὸν Οἰκουμενικὸν Πατριάρχην Ἀθηναγόραν δι' ἧς διεδηλοῦτο ἡ ἐπιθυμία αὐτοῦ πρὸς συνεργασίαν καὶ προσέγγισιν τῆς ὑπ' αὐτὸν Ἐκκλησίας πρὸς τὴν Ὀρθόδοξον καὶ ἐπεβεβαίου ὅσα διὰ ζώσης εἶπε κατὰ τὴν ἐκ Kottayam ἀναχώρησιν τοῦ Ἐπισκόπου Μελίτης. Ἡ ἐπιστολὴ αὕτη, ἥτις μετὰ τοῦ ἐλπιδοφόρου αὐτῆς περιεχομένου τίθεται καὶ ὡς ἡ πλέον ἁρμόζουσα κατακλεὶς εἰς τὴν παροῦσαν μελέτην, ἔχει ὡς κάτωθι:[5]

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[1] Sobornost, Series 3: No. 21, Summer 1957, The Byzantine and Oriental Orthodox Churches, ὑπὸ Rev. K. Philipos καὶ Dr. Nicolas Zernov, σελ. 474-480.

[2] No. 10, Ὀκτώβριος 1956, σελ. 73-74. Sobornost, σελ. 473-474.

[3] Ἐπισκόπου Μελίτης Ἰακώβου, «Ἀπὸ τὰς Νοτίους Ἰνδίας», περιοδικὸν Ἀπόστολος Ἀνδρέας, 21 Μαρτίου 1956, ἔτος 5, ἀριθμ. 246, σελ. 2.

[4] Ἐπισκόπου Μελίτης Ἰακώβου, «Ἀπὸ τὰς Ἰνδίας», Ἀπόστ. Ἀνδρέας, 28 Μαρτίου 1956, ἔτος 5, ἀριθμ. 247, σελ. 2.

[5] Ὀρθόδοξος Συριακὴ Ἐκκλησία τῆς Ἀνατολῆς ἐν Ἰνδίαις, «Ἀπόστολος Ἀνδρέας», ἔτος 5, 27 Ἰουνίου 1956, σελ. 1.

Τῇ Αὐτοῦ Θειοτάτῃ Παναγιότητι
τῷ Οἰκουμενικῷ Πατριάρχῃ
κ. κ. Ἀθηναγόρᾳ.

Παρακαλῶ, ὅπως ἡ Υ.Θ. Παναγιότης εὐαρεστηθῇ νὰ δεχθῇ τὰς ἀδελφικάς μου προσρήσεις.

Αἰσθάνομαι ἐμαυτὸν λίαν εὐτυχῆ, ἐπὶ τῇ προσφάτῳ ἐπαφῇ τῇ δημιουργηθείσῃ μεταξὺ τῶν δύο Ἐκκλησιῶν, κατόπιν τῆς πρό τινων ἑβδομάδων πραγματοποιηθείσης ἐνταῦθα ἐπισκέψεως τοῦ Σεβ. Μητροπολίτου Μελίτης κ. Ἰακώβου, τῆς ὁλοκληρωθείσης ὑπὸ τῆς Υ.Θ. Παναγιότητος, ἐν τῇ ἐπιθυμίᾳ Αὐτῆς ὅπως φέρῃ πλησιέστερον τὰς κεχωρισμένας ἀπ' ἀλλήλων Ἐκκλησίας. Ὁ Σεβ. Μητροπολίτης κ. Ἰάκωβος κατέλιπε λίαν εὐχαρίστους ἀναμνήσεις ἐκ τῆς βραχείας ἐν μέσῳ ἡμῶν ἐνταῦθα παραμονῆς αὐτοῦ, τρέφω δὲ τὴν ἐλπίδα, ὅτι εἶσθε κάτοχος τοῦ γράμματος, τὸ ὁποῖον μέσῳ αὐτοῦ ἀπέστειλα Ὑμῖν, δι'οὗ ἐπληροφόρουν Ὑμᾶς ὅτι λίαν συντόμως θὰ ἠκολούθει καὶ ἕτερον γράμμα, διαβιβαστικὸν τῆς γνώμης τόσον ἐπὶ σημείων τινῶν θιγομένων ἐν τῷ γράμματι Ὑμῶν, ὅσον καὶ τῶν προκυψάντων κατὰ τὸ διάστημα τῆς συνομιλίας ἡμῶν τοιούτων. Ἀποτελεῖ ἀντικείμενον βαθείας πρὸς τὸν Θεὸν εὐγνωμοσύνης τὸ γεγονός, ὅτι αἱ Ἐκκλησίαι ἡμῶν, εὑρισκόμεναι τόσον μακράν, καὶ ἐπὶ τόσους αἰῶνας οὖσαι κεχωρισμέναι ἀπ' ἀλλήλων, εὑρίσκονται ἐν τούτοις τόσον πλησίον ἡ μία τῇ ἄλλῃ ἐν τῇ πίστει καὶ τῇ ζωῇ. Βαθύτατα αἰσθανόμεθα, ὅτι ἀπόκειται πλέον ὁ ἀγὼν ταῖς Ἐκκλησίαις ἡμῶν διὰ μίαν στενωτέραν συνεργασίαν καὶ ἐπανασύνδεσιν. Οἱ διάφοροι κίνδυνοι τοῦ κόσμου τούτου, οἱ ἀπειλοῦντες τὴν Ἐκκλησίαν, ἐπιβάλλουσι ταῦτα κατὰ τρόπον ἐπιτακτικόν. Εἴμεθα εὐτυχεῖς, διαπιστοῦντες ὅτι τὸ ἀρχαῖον Πατριαρχεῖον Κωνσταντινουπόλεως ἔχει ἀναλάβει ἡγετικὴν πρωτοβουλίαν ἐν τῇ κατευθύνσει ταύτῃ, τὴν ὁποίαν, ὡς εἶμαι βέβαιος, πρόκειται νὰ ἀκολουθήσωσι καὶ τὰ λοιπὰ Πατριαρχεῖα καὶ Ὀρθόδοξοι Ἐκκλησίαι. Ὁλοθύμως χαιρετίζομεν καὶ βαθεῖαν τρέφομεν εὐγνωμοσύνην, ἐπὶ τῇ πρόφρονι Ὑμῶν προσκλήσει περὶ ἀποστολῆς σπουδαστῶν ἐκ τῶν ἡμετέρων εἰς τὴν Θεολογικὴν Ὑμῶν Σχολήν. Ἐμελετήσαμεν σοβαρῶς τὴν πρότασιν ταύτην ἐν τῇ Συνόδῳ τῶν Ἐπισκόπων ἡμῶν, μετὰ χαρᾶς δὲ ἐξαγγέλλομεν Ὑμῖν, ὅτι ἀπεφασίσαμεν ὅπως ἀποστείλωμεν τρεῖς φοιτητὰς ἄνευ τινὸς ἀναβολῆς, εὐθὺς δ' ὡς γένηται ἡ ἐκλογὴ αὐτῶν, θέλομεν φέρει εἰς γνῶσιν Ὑμῶν.

Ἐλπίζομεν ὡσαύτως, ὅτι μόλις καταστῇ δυνατὴ ἡ ἔτι περαιτέρω ἐξέλιξις τοῦ Θεολογικοῦ Σεμιναρίου ἡμῶν, θέλει δοθῇ ἡμῖν ἡ εὐκαιρία δι' ἀνταλλαγὴν τόσον φοιτητῶν ὅσον καὶ θεολόγων καθηγητῶν.

Πάντοτε εἶχον τὴν ἐπιθυμίαν, ὅπως ἴδω συγκαλούμενον Συνέδριον τῶν Ἀντιπροσώπων τῆς Ἀνατολικῆς Ὀρθοδοξίας ἔν τινι χώρᾳ τῆς Μέσης Ἀνατολῆς, εἰς τὸ ὁποῖον καὶ ἡμεῖς ἐπίσης θὰ ἠδυνάμεθα νὰ ἀποστείλωμεν τοὺς ἐκπροσώπους ἡμῶν.

Τρέφομεν τὴν ἐλπίδα καὶ τὴν ἐπιθυμίαν, ὅτι ἡ Υ.Θ. Παναγιότης θέλει δώσῃ τὴν κατάλληλον κατεύθυνσιν εἰς τὸ ζήτημα τοῦτο καὶ ὅτι προσεχῶς θέλει συγκληθῇ τοιοῦτον Συνέδριον. Θὰ εἶναι ὄντως λίαν ἐνθαρρυντικὴ ἡ διαπίστωσις τῆς ἐπὶ τὰ κρείττω συνεργασίας καὶ συμπράξεως, αἵτινες ἀναπτύσσονται εἰς τὰς μεταξὺ τῶν δύο Ἐκκλησιῶν σχέσεις. Διαισθάνομαι ἐν τούτοις, ὅτι δὲν δυνάμεθα νὰ μείνωμεν ἀργοί, ἄχρι τῆς πληρώσεως τῆς Ἀρχιερατικῆς προσευχῆς τοῦ Κυρίου: «Ἵνα οἱ πάντες ἓν ὦσι».

Δὲν θὰ ἠδυνάμεθα μήπως νὰ ὁρίσωμεν σύσκεψιν ἐξεχόντων ἡμῶν Θεολόγων πρὸς ἐξέτασιν καὶ ὁλοκλήρωσιν τῶν ὡς ἄνω; Οὐδεμία ὑπάρχει ἀμφιβολία ὅτι κατὰ τὰ τελευταῖα ἔτη ἡ Οἰκουμενικὴ κίνησις καὶ τὸ Παγκόσμιον Συμβούλιον τῶν Ἐκκλησιῶν ἔφερον τὰς κεχωρισμένας ἀλλήλων Ἐκκλησίας πλησιέστερον. Ἀλλ' ἐν ταῖς Γενικαῖς αὐτοῦ Συνελεύσεσι παραμένομεν μακρὰν καὶ ἄγνωστοι πρὸς ἀλλήλους. Φρονῶ, ὅθεν, ὅτι θὰ ἔδει ὅπως ἐπωφεληθῶμεν τῆς Κινήσεως ταύτης, διὰ τὴν προαγωγὴν τῆς συνεργασίας καὶ συμπράξεως μεταξὺ τῶν Ἀνατολικῶν Ὀρθοδόξων Ἐκκλησιῶν. Ἔχοντες τοῦτο ὑπ' ὄψει, θὰ ἠδυνάμεθα νὰ παρακαλέσωμεν, ὅπως αἱ εἰς τὰς Συνελεύσεις τοῦ Παγκοσμίου Συμβουλίου τῶν Ἐκκλησιῶν μεταβαίνουσαι ἀντιπροσωπεῖαι ἡμῶν συνέρχωνται ἀπὸ κοινοῦ ὀλίγας ἡμέρας πρὸ τῆς ἐνάρξεως τῶν Συνελεύσεων, εἰς τρόπον ὥστε νὰ δύνανται νὰ ἀντιμετωπίζωσιν ὁμοφρόνως καὶ ἐν τῷ αὐτῷ πνεύματι τὰ ἀνακύπτοντα ἐν αὐταῖς προβλήματα, τοῦθ' ὅπερ θὰ καθίστα τὴν Ὀρθόδοξον συμβολὴν ἰσχυροτέραν καὶ πολυτιμοτέραν.

Περιέστρεψα τὸν νοῦν ἐπὶ τοῦ θέματος, ἐὰν καὶ κατὰ πόσον ὁ Σεβ. Μητροπολίτης Μελίτης κ. Ἰάκωβος θὰ ἠδύνατο πιθανῶς νὰ προσφέρῃ πολυτιμοτάτας ὑπηρεσίας, καὶ τοῦτο, ἔχων ὑπ' ὄψει μου τὴν περίοπτον θέσιν ἣν οὗτος κατέχει ἐν Γενεύῃ, αἵτινες, εἶμαι βέβαιος, ὅτι θέλουσι δεόντως ἐκτιμηθῇ ὑπὸ πασῶν τῶν Ἐκκλησιῶν τῆς Ἀνατολῆς. Ἡ ὑπηρεσία αὕτη συνίσταται εἰς τὴν τακτικὴν ἔκδοσιν εἰδικοῦ δελτίου εἰδήσεων, ὅπερ δυνατὸν νὰ ἐξελιχθῇ ἀργότερον εἰς ὄργανον τῶν Ὀρθοδόξων Ἐκκλησιῶν τῆς Ἀνατολῆς, παρέχον τὰς πληροφορίας περὶ πάντων τῶν λαμβανόντων χώραν ἐν ταῖς Ὀρθοδόξοις ἐν γένει Ἐκκλησίαις τοῦ Βυζαντινοῦ καὶ τοῦ Ἀνατολικοῦ ρυθμοῦ.

Ἐν κατακλείδι, θὰ ἐπεθύμουν νὰ εἴπω πόσον μεγάλην δι' ἐμὲ ἔχει σημασίαν ἡ λαβοῦσα χώραν ὡς ἄνω ἐπαφή, ἐλπίζω δὲ καὶ εὔχομαι, ὅπως ὁ σπαρεὶς μικρὸς οὗτος σπόρος δυνηθῇ νὰ αὐξηθῇ εἰς δένδρον, φέρον καρποὺς ἑκατονταπλασίονας.

Εὔχομαι Ὑμῖν δαψιλῆ τὴν χάριν τοῦ Κυρίου.
Διατελῶ ὑμέτερος ἐν Κυρίῳ,

Ἐν Κοτταγιὰμ Τραβαγκὸρ τῇ 11η Μαΐου 1956.

ΜΟΡΑΝ ΜΑΡ ΒΑΣΙΛΕΙΟΣ ΓΚΕΕΒΑΡΓΚΕΣ ὁ Β'.
Καθολικὸς τοῦ Ἀποστολικοῦ Θρόνου τῆς Ἀνατολῆς.

ΜΙΑ ΙΣΤΟΡΙΚΗ ΕΠΕΤΕΙΟΣ

Ὑπὸ τοῦ Αἰδεσ. Μ. Πρωτοπρεσβυτέρου κ. Κ. ΜΩΡΑΪΤΑΚΗ

ΤΗΝ 21 ΟΚΤΩΒΡΙΟΥ 1960 συνεπληρώθησαν 12 ἔτη ἑνὸς ἐξαιρετικοῦ γεγονότος καὶ μοναδικοῦ ἐν τῇ νεωτέρᾳ ἱστορίᾳ τῆς Ὀρθοδόξου Ἐκκλησίας, ὅπερ συνετελέσθη ἐν τῇ Ρουμανικῇ Ἐκκλησίᾳ καὶ τὸ ὁποῖον ἐτάραξε τὸ Βατικανὸν καὶ ὁλόκληρον τὸν Ρωμαιοκαθολικὸν κόσμον.

Κατὰ τὴν ἀξιομνημόνευτον ταύτην ἡμέραν, εἰς τὸν μεγαλοπρεπῆ Καθεδρικὸν Ναὸν τῆς ἱστορικῆς τῆς Τρανσυλβανίας πόλεως Alba Julia, τῆς πόλεως τοῦ Μεγάλου Ρουμάνου Βοεβόδα Μιχαὴλ τοῦ Γενναίου, δι' ἐκτάκτου συγκινητικῆς ἱεροτελεστίας ἐχρίσθησαν ὑπὸ τοῦ Πατριάρχου Ἰουστινιανοῦ καὶ προσῆλθον εἰς τοὺς κόλπους τῆς Ὀρθοδοξίας ἓν ἑκατομμύριον καὶ διακόσιαι περίπου χιλιάδες Οὐνιτῶν, τῶν κοινῶς καλουμένων Ἑλληνορρύθμων Καθολικῶν ἢ Ἑλληνοκαθολικῶν.

Ἡ Τρανσυλβανία, χώρα ἐθνολογικῶς Ρουμανική, ἀποσπασθεῖσα ἀπὸ τῶν Τουρκικῶν χειρῶν κατὰ τὸ 1688 καὶ ὑποταχθεῖσα εἰς τὸν Αὐστροουγγρικὸν ζυγόν, ἐπέπρωτο νὰ ὑποστῇ τὰ δεινὰ καὶ τῆς νέας ξενικῆς κατοχῆς καὶ δὴ τοῦ Καθολικισμοῦ. Λεοπόλδος ὁ Α΄., ὁ Αὐτοκράτωρ τῆς Αὐστροουγγαρίας τῷ 1672, πεισθεὶς ὑπὸ τῶν Ἰησουϊτῶν ὅτι ἡ ἐπὶ τῆς ὡραίας ταύτης ἐπαρχίας κυριαρχία του τότε καὶ μόνον θὰ ἠδύνατο νὰ στερεωθῇ ἐὰν κατώρθου νὰ ἐπιβάλῃ εἰς αὐτὴν τὸν Καθολικισμόν, ἤρξατο μετὰ φανατισμοῦ τοῦ ἔργου του. Καλέσας παρ' αὐτῷ τὸν ἐν Alba Julia ἑδρεύοντα Ὀρθόδοξον Μητροπολίτην Θεόφιλον καὶ παρασχὼν εἰς αὐτὸν ἐξαιρετικὰς τιμάς, ἀνεκοίνωσεν αὐτῷ ὅτι ἂν θὰ ἐδέχετο νὰ ἑνωθῇ μετὰ τῆς Καθολικῆς Ἐκκλησίας θὰ παρεῖχε τόσον εἰς αὐτὸν ὅσον καὶ εἰς τὸν κλῆρον καὶ τὸν λαόν του πλείστας ὅσας προνομίας. Ἀποθανόντος ὅμως ἐν τῷ μεταξὺ τοῦ Θεοφίλου, διεδέχθη αὐτὸν ὁ Ἀθανάσιος Anghel, ὅστις τὴν 7ην Ὀκτωβρίου τοῦ 1698, ἐξαπατηθεὶς καὶ πεισθεὶς ἀπὸ ψευδεῖς ὑποσχέσεις τῶν φανατικῶν Ἀψβούργων Καθολικῶν, μετὰ σημαντικοῦ ἀριθμοῦ πρωθιερέων καὶ ἱερέων ἀπεδέχετο δι' ἐνυπογράφου ἐπισήμου δηλώσεως ἐν Alba Julia, πλὴν ὑπὸ ὅρους, τὴν μετὰ τῆς Ρώμης ἕνωσιν.

Ἡ πρᾶξις αὕτη, γνωσθεῖσα ὑπὸ τοῦ ἐν Τρανσυλβανίᾳ Ρουμανικοῦ λαοῦ, παρήγαγεν ὄχι μόνον ἀπογοήτευσιν, ἀλλὰ καὶ προὐξένησε μεγάλας ταραχάς. Ὁ λαὸς τῶν χωρίων κατηρᾶτο τὸν Ἀθανάσιον καὶ τοὺς ὑπογράψαντας τὸ ἱστορικὸν τῆς ἑνώσεως Μανιφέστον, ἡ δὲ πλειοψηφία τῶν ἱερέων ἐπ' οὐδενὶ λόγῳ ἤθελε νὰ ἀρνηθῇ τὴν θρησκείαν τῶν πατέρων της. Ὁ Μητροπολίτης Βουκουρεστίου Θεοδόσιος καὶ ὁ Πατριάρχης Ἱεροσολύμων Δοσίθεος ὁ Νοταρᾶς ἀφώρισαν τὸν Ἀθανάσιον, ὁ δὲ φιλέλλην Ἡγεμὼν Κωνσταντῖνος ὁ Brancoveanu δι' ἐπιστολῶν του πρὸς τοὺς ἐν Μπρασοβῷ Ρουμάνους ἀπεκάλει αὐτὸν «ἀποστάτην».

Παρὰ τὰς ὑποσχέσεις καὶ τὰς κολακείας, τὰς διώξεις καὶ τὰ μαρτύρια, ὅμοια πρὸς τὰ τῆς Ἱερᾶς Ἐξετάσεως, πρὸς γενικὴν ἐπιβολὴν τοῦ Καθολικισμοῦ, μέγα μέρος τοῦ εὐσεβοῦς Ρουμανικοῦ λαοῦ μετὰ πολλῶν κληρικῶν ἔμεινε ἀκλόνητον εἰς τὴν πίστιν τῶν πατέρων του, ὀργανωθὲν κατὰ τὸν ΙΘ΄. αἰῶνα εἰς τρεῖς αὐτοκεφάλους Ἐκκλησίας, τὴν τοῦ Καρλοβιτσίου, μὲ πληθυσμὸν κατὰ πλειοψηφίαν Σερβικόν, τὴν τῆς Βουκοβίνης, τὴν γνωστὴν ὑπὸ τὸ ὄνομα Τσερνοβικίου, καὶ τὴν τοῦ Hermenstat (Sibiu), μεταξὺ τῶν ἱεραρχῶν τῆς ὁποίας διεκρίθη ὁ Βαρῶνος Ἀνδρέας Σαγούνας (1864-1875) Μακεδὼν τὴν καταγωγήν, ὡς καὶ ὁ Ἐπίσκοπος Caransebes καὶ πρῶτος Πατριάρχης Ρουμανίας Μύρων Κρίστεα.

Παρήρχοντο τὰ ἔτη τῆς δουλείας καὶ τῆς τυραννίας καὶ οἱ βίᾳ ἀλλαξοπιστήσαντες διετήρουν καὶ μετέδιδον ἀπὸ γενεᾶς εἰς γενεὰν τὸν ὑπὸ τὴν αἰθάλην κεκρυμμένον σπινθῆρα τῆς προγονικῆς των πίστεως, ἕτοιμοι ὅπως ἐν δεδομένῃ στιγμῇ προσέλθωσι καὶ πάλιν εἰς τὰς ἀγκάλας τῆς Ὀρθοδόξου μητρός των. Καὶ ἠκούοντο μὲν φωναὶ διαμαρτυρίας διὰ μέσου τῶν αἰώνων ὑπὸ μὴ δουλωθέντων τέκνων τῆς Ὀρθοδοξίας, πλὴν ἡ φωνὴ των ἦτο οὐχὶ μόνον φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἀλλὰ καὶ πολλάκις ἐπνίγετο εἰς τὸ αἷμα.

Ὁ πρῶτος Παγκόσμιος Πόλεμος παρέσχεν εἰς τὴν Ρουμανίαν τὴν εὐκαιρίαν ἵνα ἐξέλθῃ καὶ αὕτη νικήτρια μὲ πλήρη τὴν ἐθνικήν της ἀποκατάστασιν. Τὰ ἐλευθερωθέντα ἐδάφη περιελάμβανον μέγαν ἀριθμὸν Καθολικῶν, ἐν οἷς καὶ τοὺς ἐκκαθολικισθέντας Ρουμάνους, φανατικοὺς πατριώτας, ἀλλὰ μὴ ἀγνοοῦντας ὅτι κάποτε ἦσαν Ὀρθόδοξοι.

Κατὰ τὴν μεγάλην καὶ ἱστορικὴν Ἐθνοσυνέλευσιν τῆς 1 Δεκεμβρίου 1918 τῆς Alba Julia, ὅτε ἡ Τρανσυλβανία ἐκήρυξε τὴν ἀπὸ τοῦ Αὐστροουγγρικοῦ ζυγοῦ ἀπελευθέρωσίν της καὶ τὴν μετὰ τῆς μητρός της Ρουμανίας ἕνωσιν, Οὐνῖται καὶ Ὀρθόδοξοι ὡς ἀδελφοί, ἀπὸ κοινοῦ ἐξηγέρθησαν καὶ ἐπανηγύρισαν ὁμοῦ τὴν ἐθνικήν των ἀνεξαρτησίαν. Ἱστορικὴ παρέμεινεν ἡ ὑπέροχος προσφώνησις τοῦ Πριμάτου τῆς Ρουμανίας Μύρωνος Κρίστεα πρὸς τὸν νεοχειροτονηθέντα πρῶτον Μητροπολίτην τῆς ἐλευθέρας Τρανσυλβανίας κατὰ τὴν 17 Μαΐου τοῦ 1920 Νικόλαον Μπαλὰν ἐν τῷ Καθεδρικῷ Ναῷ τοῦ Σιμπίου, ὅπου ὁ ἀείμνηστος ἐκεῖνος Πρωθιερεὺς ἀπευθυνόμενος καὶ πρὸς τοὺς Οὐνίτας ἔλεγεν: «Ἀδελφοὶ Οὐνῖται, ὑπεμείνατε μέχρι τέλους καὶ ἰδοὺ ἡ ὥρα ἔφθασεν. Ἡ γηραιὰ Μήτηρ μας, ἡ Ἱερὰ Μητρόπολις Οὐγγροβλαχίας, παρακινουμένη ἀπὸ τὴν φλέγουσαν ἐπιθυμίαν νὰ ἴδῃ καὶ πάλιν τὴν ἐκ

τῶν κόλπων της ἀποσπασθεῖσαν θυγατέρα της, διὰ τὴν στέρησιν τῆς ὁποίας οὐδέποτε ἔπαυσε θρηνοῦσα, ἀνυπομόνως ἀναμένει τὴν εἰς αὐτὴν ἐπιστροφήν σας. Μὲ τὴν ράβδον ἀνὰ χεῖρας, διασχίσασα τὰς πεδιάδας καὶ τὰ ὄρη, ἰδοὺ ἔρχεται πρὸς σᾶς, ἵνα σᾶς περιπτυχθῇ καὶ σᾶς ἐπαναφέρῃ εἰς τὴν πίστιν τῶν προγόνων σας ...».

Πράγματι, οἱ προφητικοὶ λόγοι τοῦ Ρουμάνου Πρωθιεράρχου ἐξεπληρώθησαν. Μετὰ 250 ἀκριβῶς ἔτη, ὁ δικαιοκρίτης Θεὸς ἀπεκατέστησε τὴν ἀδικίαν, χαρίσας εἰς τὴν Ὀρθόδοξον Ἐκκλησίαν τὴν Θείαν Αὐτοῦ δικαιοσύνην. Τὴν 7 Ὀκτωβρίου τοῦ 1948, 38 πρωθιερεῖς καὶ πλῆθος Οὐνιτικοῦ κλήρου καὶ λαοῦ, ὅλοι ὁμοῦ ἐν πομπῇ, ἀκρατήτῳ ἐνθουσιασμῷ καὶ διὰ θυελλωδῶν ἐκδηλώσεων καὶ δημηγοριῶν, ἐκκινήσαντες ἐκ τῆς αὐλῆς τοῦ ἀρχιεπισκοπικοῦ μεγάρου τῆς πόλεως Cluj, κατόπιν ἀφθάστου λόγου εἰς λυρισμὸν καὶ ἔξαρσιν τοῦ ἀειμνήστου Μητροπολίτου Νικολάου Μπαλάν, ἦλθον εἰς τὴν μεγάλην αἴθουσαν τοῦ Λυκείου G. Baritiu, ὅπου ὑπέγραψαν τὴν ἐπίσημον πρᾶξιν τῆς ἐπανόδου των εἰς τὴν Ὀρθοδοξίαν. Ἡ ἀπόφασις αὕτη διαβιβασθεῖσα ὑπὸ ἐκτάκτου ἐπιτροπῆς προεδρευομένης ὑπὸ τοῦ Πρωθιερέως Traian Belascu καὶ εἰς τὴν Ρουμανικὴν πρωτεύουσαν, προὐξένησε μέγαν ἐνθουσιασμόν, ἐγκρίσει δὲ κυβερνητικῇ καὶ ἐπὶ παρουσίᾳ τῶν ἀνωτάτων πολιτικῶν καὶ ἐκκλησιαστικῶν ἀρχῶν, ἡ Ρουμανικὴ Ἐκκλησία μετὰ δακρύων χαρᾶς καὶ ἀγαλλιάσεως ἐδέχετο ἐπισήμως εἰς τὴν ἱστορικὴν πόλιν Alba Julia διὰ τοῦ Πατριάρχου της Μακαριωτάτου Justinian Marina καὶ τῆς Ἱ. Συνόδου τὰ πρὸ 250 ἐτῶν ἀποξενωθέντα τέκνα της. Τὸ εὐφρόσυνον τοῦτο καὶ ὑψίστης ἱστορικῆς σημασίας γεγονὸς ἑωρτάσθη μετά τινας ἡμέρας μὲ τὴν δέουσαν μεγαλοπρέπειαν καὶ εἰς τὸ Βουκουρέστιον. Εἰς τὸν Πατριαρχικὸν Ναόν, ὅστις κεῖται ἐπὶ τοῦ ἱστορικοῦ λόφου τὸν ὁποῖον στολίζει τὸ Πατριαρχικὸν Μέγαρον καὶ τὸ κτίριον τῆς Βουλῆς, ὁ Πατριάρχης Ἰουστινιανός, περιστοιχούμενος ὑπὸ τῶν μελῶν τῆς Ἱ. Συνόδου καὶ τοῦ Ὀρθοδόξου Ρουμανικοῦ κλήρου, ὑπεδέχετο καὶ πάλιν ὁμαδικῶς τὸν Οὐνιτικὸν κλῆρον, ὅστις διὰ κοινῆς καὶ ἐπισήμου δηλώσεως, ἀναγνωσθείσης ἐξ ὀνόματος αὐτοῦ ὑπὸ τοῦ Πρωθιερέως Belascu, ὑπέγραψεν ἐν ἰδιαιτέρῳ κώδικι τὴν πρᾶξιν τῆς μετὰ τῆς Ὀρθοδόξου Ἐκκλησίας ἑνώσεως καὶ τὸν διὰ παντὸς χωρισμόν του ἀπὸ τοῦ Βατικανοῦ. Ἐκεῖθεν ἐν μεγαλοπρεπεῖ πομπῇ ὑπὸ τοὺς χαρμοσύνους ἤχους τῶν κωδώνων ὅλων τῶν Ἐκκλησιῶν, Ἀρχιερεῖς, Ἱερεῖς καὶ Διάκονοι, ἐνδεδυμένοι τὰ χρυσοῦφαντα αὐτῶν ἄμφια, προπορευομένων τοῦ Πατριάρχου καὶ τῶν τεσσάρων τῆς Ρουμανικῆς Ἐκκλησίας Μητροπολιτῶν, μετέβησαν εἰς τὸν Ναὸν τοῦ Ἁγίου Σπυρίδωνος, ἔνθα ἐτελέσθη ἐπιβλητικὴ ἀλλὰ καὶ συγκινητικὴ Δοξολογία, μεθ' ἣν μετὰ τῆς αὐτῆς πομπῆς ἐπέστρεψαν εἰς τὴν Πατριαρχικὴν αἴθουσαν, ὅπου ἐξεφωνήθησαν οἱ κατάλληλοι ἐπὶ τῇ περιστάσει ταύτῃ λόγοι.

Πάντες οἱ κληρικοὶ ἐγένοντο δεκτοὶ μὲ τοὺς ἱερατικούς των βαθμούς, εἷς μάλιστα ἐξ αὐτῶν, ὁ Θεόφιλος Heireanu, κατὰ Ἰούνιον τοῦ 1949 ἐξελέγη καὶ ἐχειροτονήθη Ἐπίσκοπος Ρώμαν, μετατεθεὶς ἀπὸ διετίας εἰς τὴν Ἐπισκοπὴν Κλούζ.

Ἡ ἀπώλεια ἑνὸς ἑκατομμυρίου καὶ διακοσίων περίπου χιλιάδων ποιμνίου τῆς Ἁγίας Ἕδρας ἦτο πολὺ φυσικὸν νὰ τὴν ταράξῃ καὶ νὰ ἐκτοξευθῶσι πανταχόθεν παρὰ τοῦ Καθολικοῦ κόσμου ἀπειλαὶ καὶ μύδροι, τόσον ἐναντίον τῆς ἐπισήμου Ὀρθοδόξου Ρουμανικῆς Ἐκκλησίας ὅσον καὶ τοῦ πολιτικοῦ αὐτῆς καθεστῶτος. Τὸ Καθολικὸν περιοδικὸν "La Documentation Catolique" (No. 1046 — Jillet 1949) ὑπὸ τὸν τίτλον: "Le drame de l'église unie," ἀσχολούμενον διὰ μακρῶν μὲ τὸ ζήτημα τοῦτο, ἀποσιωπᾷ τὰ ἱστορικὰ γεγονότα, ἀποδίδον τὴν μεταστροφὴν εἰς τὴν κομμουνιστικὴν πίεσιν. Ὑπὸ τὸ αὐτὸ πνεῦμα γράφει καὶ ἡ ἐν Ἀθήναις ἐκδιδομένη ἑλληνόφωνος ἐφημερὶς «Καθολικὴ» (8 Ἰουνίου 1956) ἐπιτιθεμένη λαύρως ἐναντίον τοῦ ὑποσημειωμένου ἀρθρογράφου, ὃν προσπαθεῖ νὰ παραστήσῃ ὡς κομμουνίζοντα (;), διότι ἐτόλμησε ὡς Ὀρθόδοξος κληρικὸς νὰ ἐκφράσῃ εἰς τὸ περιοδικὸν τῆς Ἐκκλησίας τῆς Ἑλλάδος τὴν χαράν του διὰ τὴν προσέλευσιν τοσούτων ἀπολωλότων προβάτων εἰς τὴν φυσικήν των μάνδραν.

Πιθανὸν νὰ ὑπάρχῃ καὶ μικρά τις δόσις ἀληθείας, ὅτι ἡ κατὰ τῶν Οὐνιτῶν δίωξις ὑπὸ τῶν Κομμουνιστῶν νὰ συνετέλεσε καὶ αὐτὴ εἰς τὴν ἐπάνοδον αὐτῶν εἰς τὰς ἀγκάλας τῆς πάλαι ποτὲ μητρός των. Πλὴν ἡ καταδίωξις αὕτη δὲν ὀφείλεται εἰς λόγους θρησκευτικοὺς ἀλλὰ καθαρῶς εἰς λόγους πολιτικούς. Οἱ Κομμουνισταὶ εἶναι ἄθεοι, δεδηλωμένοι ἐχθροὶ πάσης θρησκείας, τὴν ὁποίαν ἀποκαλοῦν «ὄπιον τῶν λαῶν». Δὲν εἶναι μυστικὸν ὅτι τὰ Σοβιὲτ καὶ τὰ δορυφόρα των Κράτη δὲν ἀνέχονται τὴν Καθολικὴν Ἐκκλησίαν, ἀλλ' οὔτε καὶ φοβοῦνται τὸ Φανάριον ἢ τὸ Λάμπεθ. Φοβοῦνται ὅμως τὸ Βατικανὸν διὰ τὴν τεραστίαν του διοργάνωσιν καὶ τὰ μέσα ἄτινα διαθέτει πρὸς καταπολέμησιν τοῦ Κομμουνισμοῦ καὶ τῆς ἀθεΐας. Φοβοῦνται καὶ ὑπολογίζουσι παντὸς εἴδους Χριστιανικὴν κίνησιν καὶ συνάθροισιν, ἀποβλέπουσαν εἰς τὴν δημιουργίαν ἑνὸς κοινοῦ μετώπου πρὸς ὑπεράσπισιν τῶν Χριστιανικῶν ἀληθειῶν, οἷαι ὑπῆρξαν ἡ τοῦ Ἀμστερδαμ, τοῦ Ἐβανστον, κ.τ.λ. Εἶναι ἄλλως τε γνωστὸν ὅτι αἱ ἐν Μόσχᾳ συνεδριάσεις ἐπ' εὐκαιρίᾳ δῆθεν τῶν ἑορτῶν τῆς 500δος τῆς ἀνεξαρτησίας τῆς Ρωσσικῆς Ἐκκλησίας κατὰ τὸ 1948 δὲν ἦσαν ἄσχετοι πρὸς τὴν πολιτικήν. Πόλεμος κατὰ τοῦ Βατικανοῦ τ.ἔ. κατὰ τῆς ἐκκλησιαστικῆς καὶ πολιτικῆς δυνάμεως τοῦ Πάπα, ἀντίδρασις κατὰ τῆς χριστιανικῆς κινήσεως, εἰς τὴν ὁποίαν τὰ Σοβιὲτ ὑποπτεύονται κρυφοὺς δῆθεν πολιτικοὺς σκοποὺς τῆς Ἀγγλίας καὶ τῆς Ἀμερικῆς, ἄρνησις τοῦ κύρους τῶν Ἀγγλικανικῶν χειροτονιῶν καὶ τέλος τὸ περιβόητον ἡμερολογιακὸν ζήτημα, ἰδοὺ αἱ ληφθεῖσαι ἀποφάσεις τῆς αὐτοκληθείσης Διορθο-

ΣΥΓΧΡΟΝΕΣ ΤΑΣΕΙΣ ΤΗΣ ΑΜΕΡΙΚΑΝΙΚΗΣ ΖΩΗΣ ΚΑΙ ΥΠΟΧΡΕΩΣΕΙΣ ΤΟΥ ΑΜΕΡΙΚΑΝΟΥ ΠΟΛΙΤΟΥ

Ὑπὸ τοῦ Καθηγητοῦ κ. ΦΙΛΙΠΠΟΥ Δ. ΕΜΜΑΝΟΥΗΛ

ΣΗΜ. Δ.Ο.Π. — Εἰς τὸ δεύτερον τοῦτο ἄρθρον συμπληρώνονται αἱ παρατηρήσεις ἐπὶ τῶν νέων τάσεων καὶ ἀναπροσαναπολισμῶν ἐν τῇ ζωῇ τῆς χώρας καὶ καθορίζονται σαφέστερον αἱ ὑποχρεώσεις τῶν Ἀμερικανῶν πολιτῶν Ἑλληνικῆς καταγωγῆς καὶ τέκνων πνευματικῶν τῆς ἐν Ἀμερικῇ Ἑλληνικῆς Ὀρθοδ. Ἐκκλησίας.

Η ΕΠΙΣΤΗΜΟΝΙΚΗ ἔρευνα στὴ χώρα αὐτὴ ὠθεῖται σήμερα στὰ ἀκρότατα σημεῖα. Τὸ ἠθικὸ πρόβλημα, ἡ ἔννοια τῆς πνευματικότητος, ἐξετάζονται ἐναγωνίως ἀπὸ τὴ θεολογία καὶ ἀπὸ τὴ φιλοσοφία. Εἰδικώτερα ἀκόμη, ἡ μελέτη τῶν ξένων γλωσσῶν, τῶν παραδόσεων καὶ τῶν μορφῶν τέχνης τῶν ἄλλων λαῶν, προχωρεῖ μὲ γοργὸ ρυθμό. Πράγματι, ἕνα ἰδιάζον κίνημα, τὸ ὁποῖον θὰ μπορούσαμε ἴσως νὰ ὀνομάσωμε «δημιουργικὸ ἱστορισμό», διαπερνᾷ ὁλόκληρη τὴ ζωὴ τῆς χώρας. Ἡ ἀνάλυση τοῦ παρόντος, ἡ μελέτη τῶν σημερινῶν καταστάσεων καὶ φαινομένων ὠθοῦν πρὸς τὴν ἱστορικὴ ἔρευνα καὶ πρὸς τὴ σωστότερη ἀξιολόγηση τῶν περασμένων καὶ τῶν συγχρόνων προβλημάτων, ἀλλὰ καὶ πρὸς τὴ διαχάραξη νέων γραμμῶν ἐπιδόσεως γιὰ τὸ μέλλον. Οἱ πολιτιστικὲς σχέσεις μὲ ἄλλες χῶρες εὑρύνονται καὶ ἰσχυροποιοῦνται. Ἡ μεγάλη, ἡ πολύτροπη καὶ πολύμορφη τέχνη ἄλλων λαῶν γίνεται ἤδη ἀντικείμενο θαυμασμοῦ καὶ πηγὴ ἐμπνεύσεων καὶ δυνάμεων γιὰ τὸ σύγχρονο Ἀμερικανὸ πολίτη. Ἡ Βιβλιοθήκη, τὸ Μουσεῖο, τὸ Πανεπιστήμιο, ὅλα τὰ ἐκπαιδευτικὰ κέντρα καὶ οἱ θεσμοὶ ἐπέρασαν στὴν εὐγενικὴ ἄμιλλα τῆς περισυλλογῆς, τῆς μελέτης καὶ τῆς προβολῆς τῶν ἐπιβλητικωτέρων ἀγαθῶν ποὺ ἐδημιούργησεν ἡ διάνοια καὶ ἡ καρδιὰ ἄλλων λαῶν κατὰ τὴν διάρκεια τῆς πολυκύμαντης ἱστορίας των. Ἀκόμη καὶ ἡ καθημερινή μας ζωὴ ἐδῶ, οἱ ἁπλούστερες ἀπὸ τὶς προτιμήσεις μας, ἐπηρεάζονται βαθύτατα ἀπὸ τὸ νέο κίνημα, τὸ δημιουργικὸ ἱστορισμὸ καὶ τὴν ἀμεσώτερη ἐπαφὴ μὲ ἄλλους λαοὺς καὶ πολιτισμούς.

Σύμφωνα μὲ τὰ δεδομένα αὐτά, προνομιοῦχος πολίτης τῆς χώρας αὐτῆς εἶναι σήμερα ὁ πολίτης ποὺ εὑρύνει τὶς ἔννοιες «Ἀμερικὴ» καὶ «Ἀμερικανισμός». Εἶναι ὁ πολύγλωσσος πολίτης. Ἡ πνευματικὴ καὶ ἡ φιλοσοφημένη προσωπικότητα. Ὁ διανοούμενος. Τὸ ἄτομο ποὺ μπορεῖ νὰ βλέπῃ καὶ νὰ ζῇ τὸ παραδοσιακὸ στοιχεῖο στὸ παρόν, ποὺ μπορεῖ νὰ δέχεται παρορμήματα καὶ γνώσεις ἀπὸ ἄλλους πολιτισμοὺς καὶ νὰ ἐμπλουτίζῃ ἔτσι τὴν ἐμπειρία του καί, μαζί, τὴ γενικὴ ἐμπειρία τοῦ περιβάλλοντός του.

Προνομιοῦχοι ἐπίσης εἶναι αἱ ὁμάδες, οἱ ὀργανισμοί, οἱ θεσμοί, οἱ ὁποῖοι ἔχονται στερρῶς τῶν ὑγιεστέρων πνευματικῶν καὶ ἐθνικοπολιτιστικῶν παραδόσεων τῶν πατέρων των. Οἱ ὁποῖοι διατηροῦν ἐν

δόξου Συνόδου ἢ Πανορθοδόξου Συνδιασκέψεως τῆς Μόσχας, ἃς ὑπέγραψαν αἱ τότε δεχθεῖσαι τὴν πρόσκλησιν Ὀρθόδοξοι Ἐκκλησίαι, ἐκτὸς τῶν Ἐκκλησιῶν Κωνσταντινουπόλεως καὶ Ἑλλάδος.

Πρὸ τῆς Καθολικῆς Ἐκκλησίας κατεδίωξαν λυσσωδῶς αὐτὴν τὴν Ὀρθόδοξον Ἐκκλησίαν καὶ τὴν κατέστησαν ἀκίνδυνον διὰ τὸ Κομμουνιστικὸν καθεστώς, χωρὶς νὰ ἀκουσθῇ φωνὴ διαμαρτυρίας ἢ συμπαθείας ἀπὸ μέρους τῶν Καθολικῶν. Τὸ Κομμουνιστικὸν Ρουμανικὸν Κράτος ἐφαρμόσαν ἄνευ ἐξαιρέσεως τοὺς νόμους του, τὴν κατάργησιν τῆς ἰδιοκτησίας, τὸν χωρισμὸν Ἐκκλησίας καὶ Πολιτείας, δὲν διέλυσε τὴν Οὐνιτικὴν Ἐκκλησίαν, ἀλλ' αὐτὴ μόνη της αὐτοδιελύθη. Τὸ Κράτος ἁπλῶς στηριχθὲν εἰς τὸ 44 ἄρθρον τοῦ Συντάγματος τῆς Λ.Ρ.Δ. ἐπισημοποίησε τὴν αὐτοδιάλυσιν διὰ διατάγματος, κατέσχε τὰς Οὐνιτικὰς Ἐκκλησίας καὶ τὰ ἐκπαιδευτικὰ καὶ φιλανθρωπικὰ των καθιδρύματα καὶ ἀπηλλοτρίωσε τὰς ἰδιοκτησίας των.

Παραλλήλως ὅμως εἶχε ἀπὸ τοῦ 1918 καλλιεργηθῇ καὶ ὡριμάσῃ τὸ Οὐνιτικὸν ζήτημα, ἀπὸ τοὺς ἀειμνήστους Πατριάρχην Μύρωνα Κρίστεα, Μητροπολίτην Νικόλαον Μπαλὰν καὶ Πατριάρχην Ἰουστινιανὸν Μαρίναν, χωρὶς νὰ ἐνδιαφερθῇ τὸ Κομμουνιστικὸν καθεστὼς ἂν οἱ Οὐνῖται θὰ ἐγίνοντο Ὀρθόδοξοι ἢ Μουσουλμᾶνοι.

Ἡ εἰς τοὺς κόλπους τῆς Ὀρθοδοξίας ἐπάνοδος τέκνων της, τὰ ὁποῖα ἐπὶ 250 χρόνια οὐδέποτε ἔπαυσαν ἐνθυμούμενα καὶ νοσταλγοῦντα τὴν Μητέρα των, ἦτο ἔργον Θείας δικαιοσύνης, δι' ὃ καὶ λίαν εὔλογος ὑπῆρξεν ἡ χαρὰ καὶ ὁ ἐνθουσιασμὸς τῆς Ρουμανικῆς Ἐκκλησίας καὶ μετ' αὐτῆς ὁλοκλήρου τῆς Ὀρθοδοξίας ἐπὶ τῷ εὐφροσύνῳ τούτῳ γεγονότι. «Πιεζόμενοι ὑπὸ τῆς συνειδήσεως ἡμῶν καὶ ἀπὸ φόβον Θεοῦ ἐλαυνόμενοι, τοῦ πληρώματος τοῦ χρόνου ἐπιστάντος καὶ ἐν πλήρει γνώσει τῆς ἱστορίας καὶ τῶν μέσων ἅτινα μετεχειρίσθη ἡ Καθολικὴ Ἐκκλησία ἵνα μᾶς ἀποξενώσῃ τῆς φιλτάτης ἡμῶν Μητρὸς Ἐκκλησίας, προσερχόμεθα καὶ πάλιν πρὸς αὐτήν, ἐξευμενίζοντες οὕτω τὴν Θείαν δικαιοσύνην». Ἰδοὺ ἡ ὑπὸ τῶν ἀντιπροσώπων τῆς Οὐνιτικῆς Ἐκκλησίας ὑπογραφεῖσα ἐπίσημος δήλωσις.

δράσει τὰ κυριώτερα ἐκφραστικὰ στοιχεῖα — γλῶσσα, μορφὲς λατρείας, τέχνη, στάσεις καὶ προτιμήσεις — τῶν μεταναστευτικῶν ὁμάδων. Μὲ τὸν τρόπο αὐτὸ ὑπηρετοῦν ἀμεσώτατα τὶς γενικώτερες σημερινὲς ἀνάγκες. Ἀνταποκρίνονται θετικώτερα στὸ νέο αἴτημα τῶν ἡμερῶν μας γιὰ τὴν ἑνότητα γύρω ἀπὸ τὸ ἰδανικὸ τῆς δημοκρατίας, ἀλλὰ καὶ γιὰ τὴ διαφύλαξη τῆς ἀρχῆς τῆς ποικιλίας σὲ ὅλες τὶς μορφὲς τῆς ἐκφράσεως.

Ἡ ἀλήθεια εἶναι ὅτι ποτὲ στὸ παρελθὸν δὲν κατενοήθησαν τόσο σωστὰ ὅσο σήμερα οἱ πολιτιστικὲς δυνατότητες τῶν διαφόρων μεταναστευτικῶν ὁμάδων, αἱ ὁποῖες συγκροτοῦν τὴν ἑνιαία Ἀμερικανικὴ κοινωνία.

Αἱ παραπάνω παρατηρήσεις, ἂν καὶ διατυπώνονται συνοπτικά, μᾶς βοηθοῦν ἴσως νὰ νοιώσωμε καλύτερα τὴν ξεχωριστὴ θέση ποὺ καταλαμβάνουν στὴν σημερινὴ ἔρευνα καὶ μελέτη στὴ χώρα αὐτὴ αἱ Ἑλληνικὲς ἀξίες ζωῆς καὶ ἡ Ἑλληνοχριστιανικὴ Παράδοση. Εἶναι γεγονὸς ὅτι αἱ πολυσήμαντες αὐτὲς ἀξίες, αἱ ὁποῖες συνεῖχαν τὸ νοῦ τῶν Πατέρων τοῦ Ἔθνους, δὲν ἔπαψαν ποτὲ νὰ ἐπηρεάζουν τὴ ζωὴ στὴ χώρα. Παρὰ τοῦτο, ἡ δημιουργικὴ στροφὴ πρὸς ὅ,τι ἔχει τὶς ρίζες του στὸν Ἑλληνικὸ χῶρο καὶ χρόνο προβάλλεται τώρα ἐντονώτερη, πιὸ ἐπείγουσα. Αἱ συνέπειες τοῦ δεδομένου τούτου γιὰ τὸν Ἀμερικανικὸ Ἑλληνισμὸ εἶναι ἔκδηλες. Προνομιοῦχος λόγῳ τῆς καταγωγῆς της ἡ ὁμάδα αὐτὴ εἶναι ὑποχρεωμένη νὰ κρατᾷ ζωντανὰ ὅλα τὰ βασικὰ χαρακτηριστικὰ τῆς ποογονικῆς της κληρονομιᾶς. Στάσεις καὶ σκέψεις καὶ πράξεις ξένες πρὸς τὸ αἴτημα, πρὸς τὴν εὐθύνη αὐτὴ ἐπιμαρτυροῦν ἄγνοια. Μελετήματα καὶ κηρύγματα, ποὺ ἄμεσα ἢ ἔμμεσα σκοποῦν στὴν ἀποβολὴ ἐκ τῶν θεσμῶν μας — ἐκκλησία, κοινότητα, οἰκογένεια — τοῦ στοιχείου τῆς ἑλληνικότητος δὲν ἀνήκουν στὰ σημερινὰ ἰδιάζοντα χαρακτηριστικὰ τοῦ Ἀμερικανοῦ πολίτου. Γιὰ τὸ σκεπτόμενο ἄτομο, γιὰ τὸν καλλιεργημένο Ἀμερικανὸ πολίτη, κάθε μορφωτικὸ ἀγαθὸ προερχόμενο ἀπὸ τὴν Ἑλλάδα εἶναι ὑγιῶς Ἀμερικανικὸ καὶ βαθύτατα ἀναγκαῖο καὶ προαγωγικὸ ἀγαθό. Ἔτσι, γιὰ τὴ χώρα ὁλόκληρη κάθε πολίτης ἑλληνικῆς καταγωγῆς ἀποβαίνει, κατὰ ἱστορικὴν ἀναγκαιότητα, ὁ φυσικώτερος φορεὺς τῶν βαρυσημάντων προϊόντων τῆς ἑλληνικῆς διανοίας καὶ τῶν ἑλληνοχριστιανικῶν παραδόσεων. Ἡ ὁμογένεια, σὰν σύνολο, ἀποβαίνει ὁ κυριώτερος συντελεστὴς γιὰ τὴν εὕρυνση τῶν πολιτιστικῶν σχέσεων μεταξὺ Ἀμερικῆς καὶ Ἑλλάδος.

Εἶναι προφανὲς ὅτι ὁ ὑπεύθυνος, ὁ ἱστορικὸς αὐτὸς ρόλος προϋποθέτει ἐκ μέρους μας τὴν κατανόηση ὄχι μόνο τοῦ παράγοντος «Ἀμερική», τὸν ὁποῖο μελετήσαμε συνοπτικά, ἀλλὰ προϋποθέτει ἐπίσης καὶ τὴ μελέτη τοῦ παράγοντος «Ἑλληνικὴ Ὀρθόδοξος Πίστις καὶ Ἐκκλησία», ὡς καὶ τοῦ παράγοντος «Ἑλλάς».

ΤΟ ΜΗΝΥΜΑ ΤΟΥ ΕΞΟΧ. κ. ΚΑΡΑΜΑΝΛΗ

Προέδρου τῆς Ἑλληνικῆς Κυβερνήσεως, διὰ τὸν ἐτήσιον Ἑορτασμὸν τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων, Τύπου καὶ Καλῶν Τεχνῶν εἰς Ἡνωμένας Πολιτείας.

Αἱ ἐκδηλώσεις τῶν Ἀμερικανῶν ἑλληνικῆς καταγωγῆς εἰς τὸν πνευματικὸν τομέα ἰδιαιτέρως χαροποιοῦν τὴν Χώραν, εἰς τὴν ὁποίαν εἶδον τὸ φῶς εἴτε οἱ ἴδιοι, εἴτε οἱ γονεῖς των.

Πιστοὶ ὑπήκοοι τῆς νέας μεγάλης Πατρίδος των, οἱ Ἑλληνοαμερικανοὶ διατηροῦν εἰς τὸ βάθος τῆς ψυχῆς των ἀκοίμητον τὴν ἀνάμνησιν τῆς καταγωγῆς των.

Αὐτὰ εἰς οὐδεμίαν ἄλλην χώραν θὰ ἦτο δυνατὸν νὰ συνδυασθοῦν τόσον πλήρως ὅσον εἰς τὰς Ἡνωμένας Πολιτείας, διότι τὰ ἀθάνατα ἰδανικὰ τῆς δημοκρατίας καὶ τῆς ἐλευθερίας, τὰ ὁποῖα ἐξεπήγασαν ἀπὸ τὴν Ἑλλάδα, εὑρίσκουν συνεχῶς τὴν πλέον πλουσίαν εἰς περιεχόμενον ἔκφρασιν εἰς τὰς Ἡνωμένας Πολιτείας.

Σύμβολον τοῦ πολυτίμου δεσμοῦ, τὸν ὁποῖον ἐπιτελοῦν οἱ ἐξ Ἑλλάδος Ἀμερικανοὶ διὰ τὰς δύο Χώρας, εἶναι ἀκριβῶς ἡ Ἑβδομὰς τῶν Ἑλληνικῶν Γραμμάτων, τοῦ Τύπου καὶ τῶν Καλῶν Τεχνῶν.

Ἡ Ἑλληνικὴ Γλῶσσα καὶ ἡ Ὀρθόδοξος Ἑλληνικὴ Ἐκκλησία θὰ εὑρεθοῦν καθ' ὅλας αὐτὰς τὰς ἡμέρας εἰς τὸ φῶς τοῦ προσκηνίου. Θὰ ἀντιληφθοῦν οὕτω καλύτερον ὅλοι, ὅτι ὅσοι εὐτύχησαν νὰ ἔλθουν εἰς ἐπαφὴν μὲ αὐτάς, καὶ νὰ διατηροῦν πιστῶς τοὺς δεσμούς των πρὸς αὐτάς, κατέστησαν πνευματικῶς πλουσιώτεροι καὶ συνεπῶς καλύτεροι Ἀμερικανοὶ πολῖται.

Αὐτὸς εἶναι ὁ λόγος διὰ τὸν ὁποῖον ἀπευθύνω, ἐπ' εὐκαιρίᾳ τοῦ Ἑορτασμοῦ τῆς Ἑβδομάδος, θερμὸν χαιρετισμὸν εἰς ὅλους τοὺς μετέχοντας αὐτοῦ».

Ν' ΑΝΟΙΞΟΥΝ ΤΑ ΧΕΡΙΑ!

Ὁ Τζ. Φελτρινέλλι, ὁ Ἰταλὸς ἐκδότης ποὺ ἐκυκλοφόρησε πρῶτος τὸ πολύκροτον μυθιστόρημα τοῦ Παστερνὰκ «Δόκτωρ Ζιβάγκο», ἀπεκάλυψε τὰ ἑξῆς: Ὀλίγον πρὸ τοῦ θανάτου του ὁ Παστερνὰκ ἀπέσυρε μέγα μέρος τῶν συγγραφικῶν του δικαιωμάτων, ποὺ ἦσαν κατατεθειμένα εἰς Ἑλβετικὴν τράπεζαν. Ἀλλὰ δὲν τὰ ἀπέσυρε πρὸς ἰδίαν του χρῆσιν. Πλέον τῶν 100,000 λιρῶν διέθεσεν εἰς φίλους του, τοὺς ὁποίους οὐδέποτε εἶχεν ἰδεῖ, εἰς ἁπλοῦς πτωχοὺς ἀνθρώπους, ποὺ διαμένουν εἰς διαφόρους χώρας. «Τακτικά», ἐδήλωσεν ὁ Φελτρινέλλι, «ἐλάμβανα γράμματα εἰς Ἰταλίαν ἀπὸ τὸν Παστερνάκ, εἰς τὰ ὁποῖα μοῦ συνίστα νὰ δίδω μεγάλα ποσὰ εἰς ἀνθρώπους ποὺ ἐγνώριζεν ὅτι οὐδέποτε θὰ ἰδῇ προσωπικῶς. Πιστεύω ὅτι ὁ μεγάλος Ρῶσσος συγγραφεὺς διανέμων τὰ χρήματά του εἰς ἀγνώστους ἄνδρας καὶ γυναῖκας εἰς ὅλον τὸν κόσμον, ἤθελε νὰ διακηρύξῃ τὴν πίστιν ποὺ τὸν ἐθέρμαινε εἰς ὅλην του τὴν ζωήν, τὴν πίστιν του ὄχι εἰς συστήματα ἀλλ' εἰς τὸν ἄνθρωπον».

Μὲ τὴν στάσιν του ὁ μεγάλος Ρῶσσος συγγραφεὺς μᾶς τονίζει τὴν ἀνάγκην νὰ θερμανθῇ μέσα μας ἡ πίστις καὶ ἡ ἀγάπη μας πρὸς τὸν ἄνθρωπον, τὸ ἀγαπημένο αὐτὸ παιδὶ τοῦ Θεοῦ. Καὶ ὅταν ὑπάρξῃ αὐτὴ ἡ ἀγάπη πρὸς τὸν ἄνθρωπον, τότε πολὺ εὔκολα θ' ἀνοίξουν τὰ σφιγμένα χέρια. Θ' ἀνοίξουν, διὰ νὰ σκορπίσουν, νὰ δώσουν, νὰ καλύψουν ἀνάγκας, νὰ κλείσουν πληγάς.

(«ΖΩΗ»)

The Sermon On The Sunday of Orthodoxy

FEBRUARY 26, 1961

(Delivered at the Holy Trinity Cathedral in New York, and sent to all Greek Orthodox Priests)

By HIS EMINENCE, ARCHBISHOP IAKOVOS

"O ye who have passed from false understanding to holy wisdom, who are illumined with the light of knowledge, let us rejoice, as in the Psalms, offering grateful praise unto God."

(From the conclusion of the Evening Prayer Canticle)

LET us offer our grateful praise unto God Whom we adore and glorify in the Trinity, especially on this Sunday of Orthodoxy, in which we commemorate the grace and mercy bestowed by Almighty God upon the Church through His inspired servants whom we reverently acclaim as Fathers, Martyrs and Confessors. By virtue of their achievements in this life, we were, and are now, forever preserved from error and directed toward the true faith so that we may emerge from the darkness of spiritual and moral ignorance into the radiant light of knowledge.

No other Christian Church owes so much to God as does the Orthodox Church, and no other Church has as many responsibilities to the world as does our Church. I fully realize that I may seemingly be adding new responsibilities to those already inherited by the Church, responsibilities that must be shared by me, by the Clergy and the faithful, but I do this with the conviction that a Church, or any group of Christians, which avoids responsibilities and fails in its appointed mission is not worthy of Christ.

If we continue to live an imperfect religious life, in spite of the witness of our Church Fathers who showed us the way to godliness, it is because we have fallen short of the high spiritual goal that they envisioned for us. Moreover, we frequently stray into the darkness that surrounds those who wander in spiritual and moral chaos. Yet we received, as a direct reflection of the life and work of Christ, the light that came into the world in order to direct us toward the highest plane of spiritual truth and morality. We would be less than honest, therefore, if we avoided the inevitable conclusion to this observation, and that is, that we neglected the plea of our Redeemer to remain in the light.

These two circumstances, however, do not diminish our sense of responsibility, but, quite the contrary, afford us an opportunity for more profound reflection as to the nature of our mission. It would do well to bear in mind that the obligation to fulfill this mission does not rest with the hierarchs or the clergy alone, but also with those laymen who have been endowed with intellectual maturity, social influence, broader understanding, and with such moral persuasion and material means that they can be, if they so desire, a moving force to free those who dwell in this darkness.

As we realize the degree of holy wisdom that exists among us in our age, we should not despair. There are no serious obstacles that can prevent us from attaining true godliness with the assistance of the Holy Spirit. The physical and natural scientists of modern times have already reached certain conclusions and are steadily progressing toward the inevitable truth, that the laws governing the universe do not simply exist by chance, but rather that they are directly attributed to the wisdom and the will of an Infinite Being. The combined evidence of current scientific research indicates more than ever before that as man is emerging from a state of incomplete knowledge, he is moving constantly toward the full understanding which is God, the absolute Truth. With this intellectual advancement, the human mind is gaining holy wisdom.

Simultaneously we are now seeing that the darkness created by the Sophists, by Freudian psychoanalysis and Marxist socio-economic philosophy is beginning to recede before the light reflected by the truth of Christian philosophy. Furthermore, this light of Christian truth is also reflected in the eyes of the millions of enslaved believers who are eagerly awaiting their freedom with the partition of the curtain and the destruction of the walls that were raised by Soviet and Chinese communist cynicism.

In view of these developments that are actually the work of Divine Providence, it is inconceivable and virtuallly unforgivable for anyone to lose the initiative, especially when one is morally bound to seek new opportunities and respond first to all challenges. We Orthodox Christians have such a moral obligation both to God

and the world. I invite you now to join in the effort by which we will ultimately fulfill our common obligation. We shall succeed only if we abandon our usual position in the rear-guard of every movement and become the leaders of a new movement; a new spiritual movement which should have all the marks of a constructive moral revolution. I am asking you to join such a revolutionary movement!

First; we must rebel against our own indifference and indolence, for there are some among us who have come to the deplorable conclusion that they should refrain from any further constructive work, on the strength of past performances and sacrifices. They reason that they are exempt from any current or future activity and, furthermore, that they deserve recognition for their achievements.

Second; let us rebel against the prevailing superficial concept concerning our Orthodox Faith and Church, and let us revise our entire attitude toward witness and service. There are many among our people who believe that they fulfill the obligation to faith and Church by periodically attending services, by paying membership dues and by simply declaring themselves to be Greek Orthodox Christians. They are wrong, because they have not yet realized that Orthodoxy is not a static religion. Orthodoxy is expressel by dynamic life and work; and we must want to preserve our relationship with our Church by living and serving in a positive, dynamic manner, without excuses, compromises and postponements.

Third; I ask you to eliminate the common practice of delegating to others our own responsibilities to the Church. Our clergy are not the only members of the faith charged with the mission of increasing and strengthening the Church. We are all obliged to work for the progress of the Church, since all of us together comprise the Church. If we think of progress in terms of one person, such as the priest, who must advance alone, we are mistaken. We must work together and advance as a body, if we are to assure the progress of our Church. The Church is now building for the future, but the future is being written today, not tomorrow. We should reflect, with care and with due seriousness, that we have sufficient understanding and spiritual insight in order to follow the road of Orthodoxy to its ultimate end.

Fourth; I urge you to recognize and correct the mistake that is being made concerning the future of Orthodoxy in America. In order to cultivate an atmosphere that would favor the perpetuation of Orthodoxy, we neglect to appeal to the hearts and minds of people and, instead, we place all the emphasis on the need to retain the language of the Church. Actually the language is only a teaching aid with which Orthodoxy may be preserved. We seem to forget the words of St. Paul, "Though I speak with the tongue of men and of angels, and *have not love*, I am nothing." How many of us are consumed by a burning love for Orthodoxy? How many of us are committed to struggle with the faith demonstrated by the founding Fathers of Orthodoxy, so that we may lead the generations who will come after us from false understanding to holy wisdom and from the darkness to the light of Orthodox truth? Our conscience demands an answer to these questions.

Fifth; I call upon you to rebel against the doubtfully progressive tendencies which, in good faith, some of us consider as the only hope for Orthodoxy. I am referring to those who believe that it is a sign of progress to shorten the Divine Liturgy and other worship services. They would also like to see the Church following contemporary trends in the fields of sacred music, church architecture, religious art, and even interior lighting. In the light of rapidly changing developments in these fields, however, who is expected to judge the extent and direction of progress in each area? When such innovations are attempted, there is always a possibility that the character of the Church itself will be altered. It may even become unrecognizable. Therefore, one may justifiably question why the Church should not preserve all her tradtional marks and characteristics. I believe that the time has come for us to consider, as responsible people, whether it is reasonable for us to expect the Church to change according to our wishes, or whether we must learn to change and adjust ourselves according to the thought and doctrine of the Church.

Finally: I call upon you to rebel against the danger of death with which our Greek Orthodox conscience is threatened. When will we realize that "faith without works is dead?" When will we believe that it is now necessary for us to work with a desire to achieve results worthy of our repentance; When will we repent? When will we change in thought, opinion and attitude? When will we decide to begin the discipline that is the expression of the inner life, the sacramental life of our Church? When shall we consider ourselves to be "the branches of the vine" that is Christ? (John 15:5). Every branch not abiding in the vine cannot bear fruit. Is this not true? Is it not true that our failure to bear fruit is due to our dying spirituality, to our failing life "in Christ" and in Orthodoxy?

My dearly beloved spiritual children, we owe it to God to proceed from false understanding to holy wisdom. We owe it to the world to march from darkness to light. Orthodoxy is not a static faith. It is as alive as Christ is. It moves as the Holy Spirit moves in the Church.

By feeling as Orthodox Christians, by thinking, living and working as such, let us assure a brilliant future for our Orthodox Church. Let us give to the future a radiant Orthodoxy, so that it may continue to lead the world to holy wisdom and light. Amen.

The Need of Spiritual and Moral Rearmament --- A Lenten Message

By the MOST REV. ATHENAGORAS
Metropolitan of Elaia
Toronto, Canada

THE seven weeks of Lent are generally considered by the Church as the preeminently penitential period of the year. During these weeks, it is expected that all genuine Orthodox Christians must try to place more emphasis on spiritual endeavors and make themselves to see that their goal is beyond the success of their daily tasks, their material advancement and social preoccupations.

It is characteristic that the first day of Lent, this year February 20th, is called by the Greek Orthodox people as "Clean Monday," a name suggestive of the motive which dominates the whole Lenten period. Because that which we seek is cleanliness, the catharsis of the mind and of the heart.

We are, therefore, called with the opening of Lent to renew our attention to spiritual achievements and inaugurate a new period in our personal history, that of our life in Christ.

To this end, our holy Mother Church has assigned the weeks of the Great Lent so that all of us, by putting into practice the suggested means, we may experience that newness of life in Christ which is the goal of every true and conscientious Christian.

The suggested means are both material and spiritual. The material are referred to the body, and they are fasting, abstinence, temperance and all the works of love and compassion. The spiritual means are referred to the soul and include prayer, private and public, confessions as a result of true repentance, frequent Holy Communion, the study of the Bible and of other religious Orthodox books.

The Orthodox Church, through the centuries, admonishes her people to utilize these means if they want to succeed in their effort to grow spiritually and be conscious of their mission in life and see that their goal is beyond the limits of the physical world. Through these means they seek to experience regeneration in their present state and thus they may worship worthily the suffering Christ and rejoice in spirit and in truth when the Church proclaims the gospel of His victory over death.

Our times, my beloved, are critical. The influence of sin is extended all over the world and none of us can avoid being within its shadows. Even our love shows its influence, by thrusting out signs that are foreign to its nature. In other words, our love is losing its warmth because of the superabundance of iniquity, as Christ has observed. (Matth. 24:12). In the meantime, we advance in age, and we approach the end of our earthly time. It is therefore imperative that we must make some preparation and consider seriously the unavoidable event of our death.

During Lent, our Church will bring us face to face with this future event of our own existence because many times we will hear the hymn of St. Andrew of Crete: "My soul, my soul, awake. Why are thou in slumber? The end is approaching and thou will be troubled." None will be able to avoid the rendezvous with the mysterious fact of death. The question is: Are we prepared to confront it with courage and serenity?

But when the Church admonishes us to care and work for our regeneration and spiritual rearmament, she does not limit her advice to our preparation simply for the post mortem life and condition. The Church insists that we must work and strive for our present bodily and spiritual health and our honorable earthly sojourn, because the present is always considered as the image of the future. It is precisely for this reason that our presence on earth is considered important.

The Bible and the Holy Fathers speak of the present as the arena of the spiritual exercise and contest, as the period of preparation and effort to enrich our being with those qualities needed, not only for the visible life of the earth, but for that life which is beyond the visible, beyond the corruptible realm of our existence.

The Great Lent, then, is but an opportunity that all of us strive to acquire spiritual habits, worthy of the divine image in us, and qualifications suitable both for our present earthly life and our heavenly destination. For this reason our Holy Orthodox Church suggests that by fasting, by attending the special services, by confession and frequent Holy Communion we may rearm ourselves with that spiritual armament, which was entrusted to us at the moment we were united with the Church in Baptism. History has shown that those who applied the aforementioned suggestions and advices of the Church have succeeded in acquiring spiritual habits. They enlightened their souls, and strengthened their wills, and thus rearmed themselves and became real men; that is, images and likenesses of God. As such, they distinguished themselves in the works of love and in the contest of spiritual exercises.

Our society needs such people. They are the "salt of the earth," as Christ has said. Recently in the newspapers of the United States and Canada, an article was published, sponsored by the "Moral Re-Armament Organization." In this article the author points to the need of

Greek Independence Day and The Holiday of The Annunciation

MARCH 25, 1961

ALL Hellenism and Greek Orthodoxy will observe again this year on March 25 the double commemoration of Greek Independence Day and the religious holiday of the Annunciation. By special edict of His Eminence Archbishop Iakovos, all our Churches of the Greek Archdiocese of North and South America, will celebrate a special Divine Liturgy and Doxology on March 25, or on the following day, which is a Sunday. In New York City, the annual and now traditional Greek Independence Day Parade to which the entire metropolis looks forward witth pleasure and anticipation, will be held this year on Sunday, April 23, under the auspices of the Federation of Hellenic-American Societies of Greater New York. This colorful event, which is duplicated in similar celebrations throughout our communities in the United States, is living proof of the acceptance by this great land of our desire and privilege to commemorate a struggle so vital and meaningful to every Hellene; that embodies the heritage for freedom that has always characterized Greek thought and action; that has had such great influence on all liberty-loving peoples; and that especially strikes a responsive cord in America, the land towards which all nations oppressed by tyranny and the threatened loss of their God-given rights look for leadership, aid and protection.

We shall not enlarge on the essential meaning of the deeper import of Greek Independence Day, about which so much has been said and written. But appropriately, we may stress one significant aspect of March 25 that we often tend to neglect; that is, that the dual celebration of this day reflects the union of a great ethnic and religious observance.

When the banner of Greek Independence was raised on the Holy Monastery of Lavra on March 25, 1821, by Metropolitan Germanos of Old Patras, it was not accidental that this symbolic act which eventually gave independence to Greece and created a modern nation, took place on the day in which Greek Orthodoxy for centuries had celebrated the great religious holiday of the Annunciation, that heralded the coming on earth and the Incarnation of Jesus Christ, the Son of God. Our Church has proclaimed the Annunciation of the Theotokos as the source of our salvation, and on this day, too, was salvation through trial and heroism regained by the Hellenic spirit. For in truth, the real meaning of the Annunciation is that of renewal and freedom, for man and for all humanity.

It is the simple truth to state that without the sacred faith of the Greek Orthodox Christian tradition, the Greek Revolution would not have succeeded as it did, and the re-emergence of Greece as a free nation would not have taken place when it did. Not only did the strength and comfort of Greek Orthodoxy sustain and inspire the Greeks in their misery and suffering, but the examples for their struggle, endurance and martyrdom were set by their monks, priests and hierarchs, who led them, militantly when necessary, even into battle, in the name of their holy faith.

It is this very faith, and all that it has done for the cause of freedom, that we are privileged to perpetuate today in the great democracy of the United States, as good Americans proud to be of Hellenic descent and of the Greek Orthodox religion. And the Twenty-fifth of March, on which we celebrate the "Evangelismos" and the symbol of Greek Independence, both of which have a common spirit, in Christ and in free human dignity, should be for us forever a reminder of our duty to God and to Man.

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such people, and laments the absence of a true ideology in our life. Communism is presented as an ideology, but it is a false one. We are fighting against this false ideology. It seems, however, that we are not winning the battle, because in such ideological warfare, neither money, nor the contemporary weapons and all the products of the contemporary scientific technology, are the only means of winning the battle. Other things are needed to win in this ominous strife.

Undoubtedly all these means help a great deal. Convictions, however, are stronger than material weapons. Our convictions must be the by-products of a true ideology, that which is established upon the rock of the ages, upon Christ. Such ideology radiates honesty, moral purity, humility and above all, love.

We are called upon to establish upon this pedestal, Christ Himself, our life, by using the suggested means which the spirit of Lent dictates to all of us. If we want to acquire a true ideology, influenced by Christ, we must practise all that is recommended for us to do during Lent.

Christian ideology must be the main source of influence in what we do and think. By doing so, we will make those who advocate the well-known false ideology grasp its emptiness, its deception and destructive force. Proving ourselves as convinced adherents of the true Christian ideology, we contribute in the work to make our society and the world in general a better and more suitable place to live in and fulfill the puprose of God.

What the Orthodox Believe About The Sacrament of The Holy Eucharist

By REV. COSTAS KOUKLAKIS
Pastor of Holy Trinity Greek Church
Lansing, Michigan

THE Ever-Holy Sacrament of Holy Eucharist is the Sacrament which our Lord delivered the same night He delivered Himself for the life and salvation of the world. "For taking bread and blessing, He gave to His holy disciples and Apostles, saying: 'Take, eat, this is my body.' And, taking the cup and having given thanks He said: 'Drink all of you of this; this is my blood, which is shed for you for the remission of sins.'"

We believe therefore that during the Divine Liturgy our Lord Jesus Christ is present. He is neither formally, figuratively nor by over-abundant grace present, but truly, and in fact.

So that after the consecration of the bread and wine, the bread is changed, altered, transformed and transubstantiated into the Real and Ever-Holy Body of our Lord; Who was born in Bethlehem from the Ever-Virgin ; Who was baptized in Jordan; Who suffered, was buried, was resurrected, was ascended and Who sitteth at the right hand of the Father; and Who will come again on the clouds of heaven to judge the living and the dead.

The wine is changed, transformed and transubstantiated into the Real and Ever-Holy Blood of our Lord; the same warm blood which flowed from His face when it was pierced by the crown of thorns; the same blood which flowed from His side when He hung on the cross, for the life and salvation of the world.

We have the firm belief that after the consecration of the bread and the wine, the essence of bread and wine does not remain, but that by way of the form and species of the bread and wine it is truly the Body and Blood of Christ. This Body and Blood of Christ, when it is imparted, enters the mouth and stomach of all the people who have come to communion; regardless of how good or evil they are.

However, to those who are good and worthy, it imparts forgiveness of sins and life eternal; while to those who are evil and unworthy, it condemns them and brings everlasting hell.

We also believe that the bread, which to the eye and touch seems but as bread, is truly the Body of Christ when it is cut and divided by the priest in order to give it to the faithful. These pieces of bread by themselves remain uncut and undivided. Because of this, the priest says at this instant: "He is broken and distributed, He Who is broken but sundered, always fed upon and never consumed but sanctifying those who partake worthily."

We believe that after consecration, every piece of bread, even the smallest particle, and every drop, even the smallest, of wine, are not pieces of the Ever-Holy Body of Christ, but His whole Body, completely. The Whole Body is that of our Master Christ, Who by nature has a soul and Divinity. That is, He is the Perfect God and the Man Jesus.

Although at the same day, hour, and instant many Liturgies are performed, there are not sacrificed many Christs, or many Bodies of Christ. Rather, He Himself remains truly and indeed One and the Same.

Also in all the churches of the faithful in all parts of the world there is only the One and Same Body and Blood of Christ.

Because of this, this Sacrament is called marvelous, and is understood only through time and devout faith. Otherwise, our pious and God-given religion is shaken by vain and foolish quibblings and curiosity of men.

The manner of the change, "Transubstantiation," is inconceivable to human reasoning; for it is done in a mysterious manner by the activity of the Holy Spirit. The visible signs of the Sacrament of Holy Communion are three: the bread, the wine, and the consecration for them.

Although the sacrifice is offered by the hand of the priest, the true Sacrificer and Sacrifice is our Lord Jesus Christ Himself.

The salvation of the human race came about through the sacrifice on the cross; which expiated the justice of God. The gifts of the sacrifice of the cross are imparted to the faithful in a mystical and unbloody manner in the sacrifice of the Holy Eucharist.

At the same time, the Holy Eucharist is a propitiatory sacrifice; for through it we gratify and expiate God. The Holy Eucharist brings to those who receive it unworthily, condemnation instead of the good results of the sacrament. For this reason those who desire to receive the Holy Gifts must prepare themselves by the Sacrament of Holy Confession.

All baptized Orthodox, even infants, can receive the Holy Sacrament, and even those breathing their last, if they are in no danger of vomiting.

The right to perform the Divine Sacrament belongs only to bishops and priests. The deacons only assist the bishops and priests, and in dire necessity may administer the Holy Communion to the faithful.

The Holy Seven Ecumenical Councils

THE Holy Seven Ecumenical Councils are the basis and foundation of the dogmatic teachings of the Church of Christ and which composed the Creed of Faith, unchangeable throughout the centuries.

After the separation of the Roman Catholic Church, our Holy Orthodox Church has not held Ecumenical Councils of her own, nor did she add to the twelve existing articles of the Creed of Faith.

The Roman Catholic Church, on the contrary, added the words "Filioque," that is "and from the Son," to the seventh article of this Creed of Faith, called strictly Roman Catholic Councils, and referred to them as Ecumenical. Such a Roman Catholic Council is the one announced recently by the Vatican as the "Twenty-first Ecumenical Council."

In order for our readers to have a clear understanding and idea regarding the "Seven Ecumenical Councils," we present here a synoptic description of these Councils, showing the place, time, the names of the persons who called and presided over them, the participants, the topics of interest concerning these Councils and the dogmatic and canonical definitions and terms which each Council proclaimed and issued.

THE FIRST ECUMENICAL COUNCIL

The First Ecumenical Synod convened in Nicaea of Bithynia, approximately 50 miles outside of Constantinople, from June 14th until August 25th, in the year 325 A.D., during the reign of Emperor Constantine the Great (306-337), who was present at this Holy Synod with his mother, St. Helene. It was called when Alexander was Patriarch of Constantinople and presided over this assembly. Sylvester, who was then Pope of Rome, was not present, but was represented by his holy Bishop of Cordua Hosius and the Presbyters Vito and Vincent.

The Holy Synod was comprised of 318 Fathers, according to others "nearly three-hundred." Among the participants we find Spyridon of Trimythounta and Nicholas of Myra.

The first seven articles of the "Creed" were composed during this session, in reference to Jesus Christ, the second Person of the Holy Trinity, as being consubstantial to the God, Father. This was against the heretic Arius, a Presbyter of the Church of Alexandria. Twenty canons also were written at this Council.

THE SECOND ECUMENICAL COUNCIL

The Second Ecumenical Synod convened from May to July 20th in Constantinople during the year 381, during the reign of Theodosius the Great (379-395). Meletious was Patriarch of Antioch and was the presiding prelate of this Council. Present were Gregory of Nazianzus, Nektarius of Constantinople, Timothy the First of Alexandria, and Cyril of Jerusalem. The Pope of Rome Damascus (366-384) was not present, nor represented, but approved the minutes. Some say the Synod was composed of 150 Fathers, others say 180 participants.

This Holy Synod wrote the last five articles of the "Creed of Faith," in reference to the Holy Spirit, the third Person of the Holy Trinity, as consubstantial to the Father and the Son, contrary to Macedonius, the Patriarch of Constantinople, Sabellius, Marcellus, Foteinus, Eunomius, Aetius, Eudocius, Pavlus of Samosatis and the others who fought against the dogma of the "Holy Spirit." Seven canons also were written.

THE THIRD ECUMENICAL COUNCIL

This Council convened from June 22nd to July the 30th, in the city of Ephesus, in 431, during the reign of Theodosius the Second)408-450) who was called the Lesser. The Patriarch of Alexandria Cyril presided over this Council. The Pope of Rome Celesttine (423-432) was not present, but was represented by Cyril of Alexandria, followed by the Bishops Arcadius and Proiektus, and the Presbyter Phillip.

This Holy Synod was comprised of 200 Fathers, among whom we find Memnus of Ephesus, Reginus of Cyprus, Acholius of Salonika, Flabianus of Philippi (Macedonia), Theodosius of Ankara and others.

This Synod proclaimed the excommunication of the Patriarch of Constantinople Nestorius and presented us with the treatises on the faith of reconciliation, regarding the two perfect natures of Christ—divine and human, and on the Mother of our Lord as the "Theotokos." Eight canons also were issued.

THE FOURTH ECUMENICAL COUNCIL

The Fourth Ecumenical Council was called in Chalcedon in the year 451 from the 8th of October until the 1st of November, during the reign of Marcianus (450-457) and Poulcheria. Anatolius was the Patriarch of Constantinople and Leo I was the Pope of Rome (440-461). Pope Leo I was absent from the Council but was represented by the Bishops Pashasinos, Lucentius and Julian, and the Presbyters Boniface and Basil, who presided over this session. There were 640 Fathers in attendance at this Council, among whom we find Thalassius of Caesaria, Stefanos of Ephesus, Eusebius of Ankara, Basil of Seleucia and others. This Synod gave a

dogmatic definition regarding the hypostatic union of the two natures of Christ, contrary to the teachings of the Archimandrite Eutuchous and the Patriarch of Alexandria Dioskourus, the monophysites. Thirty canons also were written.

THE FIFTH ECUMENICAL COUNCIL

The Fifth Ecumenical Synod convened from May until the 4th of June in Constantinople, in 553, during the reign of Justinian I, called the Great (527-565). The Council was called when Minas was Patriarch of Constantinople and was attended by his successor Eutychios, who presided over this session. Present were Apollinarius of Alexandria, Domnos II of Antioch and Eustochios who represented the Patriarch of Jerusalem. Pope Virgil of Rome (538-555) was not in attendance, nor was he represented even though he was present in Constantinople at the time the Council was in session. He did, however, recognize the Synod and its decisions.

Some records say 150 Fathers were present, others say there were 165 in attendance. This Holy Synod published a dogmatical definition regarding the condemnation of the "three principals," and the false teachings of Origen.

THE SIXTH ECUMENICAL COUNCIL

This Council convened in Constantinople (Troullo) in the year 680-681, from the 7th of November of 680 until the 16th of September of 681, during the reign of Constantine the IV the Pogonatus (668-685). When this council was called, Georgius was the Patriarch of Constantinople. Representatives of the Patriarchs of Alexandria and Jerusalem attended this session. The Pope of Rome Agathus (678-682) was not present, but was represented by the Presbyters Theodorus and Georgius and the Deacon John. Some say there were 150 Fathers present, others quote 174 and still others present the figure of 289 Fathers.

This Holy Synod published a dogmatical definition regarding the two desires of the two perfect natures of Christ—divine and human. This was contrary to the beliefs of the Pope of Rome Honorius, Sergius of Pyrros and the Patriarchs of Constantinople Paul and Peter, the monothelytes.

THE SEVENTH ECUMENICAL COUNCIL

This Council convened in Nicaea of Bithynia in the year 787, from September the 24th until the 13th of October, during the reign of Irene the Athenian (780-802) and her son Constantine VI. President of this Synod was Tarasius, the Patriarch of Constantinople, and we find among the delegates in attendance representatives of the Antiochian Patriarchate. Adrian I was the Pope of Rome (771-795) and was represented by the two Presbyters with the same name, Peter. There were 350 Fathers present at this meeting.

The Holy Synod published a dogmatic definition upon the basis of the works of St. John Damascene, regarding the honorary reverence of the holy icons and not their worship, contrary to the iconoclasts. Twenty-two canons also were written.

THE FIFTH AND SIXTH COUNCIL (PENTHEKTE)

This Council was so named because it completed the work of the Fifth and Sixth Ecumenical Councils. It was called in Constantinople during the year 691-692, from the 1st of September until the 31st of August, during the reign of Justinian II. Paul was the Patriarch of Constantinople and presided over this Council. Sergius VI (687-701) was the Pope of Rome and was represented by his two nuncios in Constantinople, who rejected the decisions of this Council. Some say there were 211 Fathers present, other 227 and still others give 240 as the figure.

This Synod produced only canons (102) regarding ecclesiastical conduct and order (administration, worship and discipline) upon the basis of the Fifth and Sixth Councils.

* * *

It is worthy to note that all the Ecumenical Councils convened in the "jurisdiction" of the Patriarchate of Constantinople. The four Councils (2nd, 5th, 6th and the Penthekte) in Constantinople. The 1st and 7th in Nicaea. The 4th in Chalcedon, across from Constantinople, and the 3rd in Ephesus, 200 miles from Constantinople.

It has been said by churchmen of the West that almost all the heresies developed in the Greek Eastern Church and Africa. The fact is, however, without question that only the Greek Churches had such a great spiritual development that in their attempt to find human means of formulating the holy dogmas, it was only natural for certain members of these Churches to deviate from the correct teachings. Christian dogmatic teachings were formed by the Greek Churches and drawn up in the Greek language as a gift from Divine Providence.

Proof of the fact that the Greek Churches completed this divine commandment is the truth that these Churches did not even spare the few heterodox Patriarchs (of Constantinople and Alexandria) nor the heretic Pope of Rome Honorius (681), and issued condemnations upon them in order to preserve the true and correct teachings of Christ.

The Holy Seven Ecumenical Synods issued the "Creed of Faith" — "Definitions and Canons." Only the Western Church dared to falsify the Creed of Faith by the addition of the "Filioque" (and from the Son). The "definitions" referring to dogmatic subjects are also unchangeable as are the condemnatory decisions against the heretics. The "Holy Canons" of the Ecumenical and other

Synods, as referring to the human elements of the faith toward the Son of man, Jesus Christ, such as ecclesiastical order, administration, worship, discipline, etc., can be changed, amended or replaced entirely. This, however, is not the task of one person or one Church, but of an Ecumenical Council.

The Panorthodox Synod of the Orthodox Churches takes the place of an Ecumenical Synod, and the decisions reached will be respected by all the Orthodox Churches. It is a known fact that the venerable Ecumenical Patriarchate is preparing for the conclave of such a Panorthodox Synod in Rhodes. The committee for this Panorthodox Council has already prepared the agenda. The problem facing the Orthodox Churches can be brought forward at this Council, such as the Church calendar, the marriage of Clergy, fasting and abstinence, etc. The main purpose of this Panorthodox Council is the projection of the great moral strength of Orthodoxy, the unbreakable unity of the Orthodox Churches throughout the centuries, and the unanimous desire for the ratification of that program, which His All Holiness, Athenaagoras I, the Ecumenical Patriarch placed and announced as necessary before the union of Churches. This program is UNITY .

B. G. B.

ΙΕΡΟΣΥΛΙΑ

Διπλὸ ἀνοσιούργημα: πρῶτον μὲν ὡς κλοπή, δεύτερον δὲ διότι εἶναι κλοπὴ ἱερῶν εἰκόνων ἀπὸ ἱεροὺς ναούς. Ἐπληθύνθησαν κατὰ τὰς ἡμέρας μας τὰ κρούσματα τῶν ἀνιέρων αὐτῶν κλοπῶν. Καὶ παιδιὰ ἀκόμη δεκαὲξ ἐτῶν, παραδειγματιζόμενα ἀπὸ μερικοὺς μεγάλους, εἰσδύουν εἰς ἱστορικοὺς ναούς, κλέπτουν βυζαντινὰς εἰκόνας καὶ τὰς μεταπωλοῦν εἰς ἱεροκαπήλους ἀντὶ εὐτελεστάτης τιμῆς, διότι «ἔθος τοῖς κλέπτουσι ρίπτειν τὰ τίμια».

Ἔχει ἐκλείψει ἀπὸ κάτι τέτοιους ὁ φόβος τοῦ Θεοῦ καὶ δὲν καταλαμβάνονται ἀπὸ φρίκην, ὅταν πρόκειται νὰ ἁπλώσουν τὸ βέβηλο χέρι των, διὰ νὰ συλήσουν τὸν οἶκον τοῦ Κυρίου. Ἡ Πολιτεία πρέπει νὰ ἐπιβάλῃ βαρείας κυρώσεις ἐναντίον αὐτῶν.

Η ΩΡΑ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ

Αἱ γενόμεναι κατὰ τὸν τελευταῖον καιρὸν μεταξὺ διαφόρων Ἐκκλησιῶν ἐπαφαὶ καὶ ζυμώσεις φανερώνουν ὅτι τὸ 1961 πρόκειται νὰ εἶναι ἀκόμη περισσότερον διεκκλησιαστικὸν καὶ οἰκουμενικὸν ἔτος. Τοῦτο ἀποδεικνύουν ἡ ἑτοιμασία τῆς Γενικῆς Συνελεύσεως τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν, ἡ ἑτοιμασία τῆς Γενικῆς Συνόδου τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας, καθὼς καὶ διάφοροι διορθόδοξοι συναντήσεις περὶ τὸ Οἰκουμενικὸν Πατριαρχεῖον. Καὶ καθόσον προχωρεῖ ὁ οἰκουμενικὸς διάλογος, ἕνα αἴτημα γίνεται ὁλονὲν καὶ περισσότερον ἐπιτακτικόν: Νὰ ἀκουσθῇ καλύτερα ἡ φωνὴ τῆς Ὀρθοδοξίας.

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Ο ΣΕΒΑΣΜΙΩΤΑΤΟΣ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΜΕΡΙΚΗΣ ΕΙΣ ΕΥΡΩΠΗΝ ΚΑΙ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΝ

THE VISIT OF ARCHBISHOP IAKOVOS TO EUROPE AND CONSTANTINOPLE

Ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰάκωβος ἐπανῆλθεν εἰς τὴν ἐν Νέᾳ Ὑόρκῃ ἕδραν αὐτοῦ τὸ ἀπόγευμα τῆς Κυριακῆς, 26ης Φεβρουαρίου ἐ. ἔ.

Ἡ Α. Σεβασμιότης εἶχεν ἀναχωρήσει ἐκ Νέας Ὑόρκης τῇ 31ῃ Ἰανουαρίου ἐ. ἔ. ἀεροπορικῶς εἰς Ζυρίχην. Ἐκεῖθεν μεταβὰς εἰς Γενεύην, μετέσχε τῶν ἐργασιῶν τῆς Ἐκτελεστικῆς Ἐπιτροπῆς τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν, ὡς εἷς ἐκ τῶν πέντε Προέδρων αὐτοῦ. Ληξασῶν τῶν ἐργασιῶν τῆς Ἐπιτροπῆς, τῇ 10ῃ Φεβρουαρίου μετέβη ἀεροπορικῶς εἰς Κωνσταντινούπολιν, ὑπέβαλεν εἰς τὴν Αὐτοῦ Θειοτάτην Παναγιότητα τὸν Οἰκουμενικὸν ἡμῶν Πατριάρχην κ. κ. Ἀθηναγόραν τὰ σέβη ἑαυτοῦ καὶ τῆς ἐν Ἀμερικῇ Ὁμογενείας, γενόμενος δεκτὸς μετὰ πολλῆς ἐν Κυρίῳ ἀγάπης, χαρᾶς καὶ ἐγκαρδιότητος.

Μετὰ τῆς Α.Θ. Παναγιότητος συνεζήτησεν ὅλα τὰ ἀπασχολοῦντα τὴν ἐν Ἀμερικῇ Ἑλληνορθόδοξον Ἐκκλησίαν καὶ Ὁμογένειαν ζητήματα, ἐπὶ τῶν ὁποίων ἐλήφθησαν αἱ δέουσαι ἀποφάσεις. Ὁ Πατριάρχης ἀνέθεσεν εἰς τὸν Ἀρχιεπίσκοπον, ὅπως διαβιβάσῃ εἰς τὴν ἐνταῦθα προσφιλῆ Ὁμογένειαν τὰς θερμὰς πατρικὰς καὶ Πατριαρχικὰς Αὐτοῦ εὐχὰς καὶ εὐλογίας καὶ τὴν βεβαίωσιν, ὅτι κατὰ τὴν Ἄνοιξιν τοῦ 1962 θὰ ἐπισκεφθῇ τὴν Ἀμερικήν, ὅτε καὶ θὰ εὐλογήσῃ τὰς ἐργασίας τῆς 16ης Κληρικολαϊκῆς Συνελεύσεως, τῆς μελλούσης νὰ συνέλθῃ ἐν Βοστώνῃ.

Ἐντὸς τοῦ Θέρους τοῦ 1961 ἡ Α.Θ. Παναγιότης, Θεοῦ θέλοντος, θὰ ἐπισκεφθῇ τὴν Ἑλλάδα, τὴν Γιουγκοσλαβίαν καὶ τὴν Ἀγγλίαν, ἀνταποδίδων τὰς ἐπισκέψεις τοῦ Μακαριωτάτου Ἀρχιεπισκόπου Ἀθηνῶν καὶ Πάσης Ἑλλάδος κ. Θεοκλήτου, τοῦ Μακαριωτάτου Πατριάρχου Σερβίας κ. κ. Γερμανοῦ καὶ τοῦ Πριμάτου τῆς Ἀγγλικανικῆς Ἐκλησίας Δρος Τζώφρεϋ Φίσσερ.

Ἀναχωρήσας ἐκ Κωνσταντινουπόλεως τῇ 17ῃ Φεβρουαρίου ὁ Σεβ. Ἀρχιεπίσκοπος ἡμῶν μετέβη εἰς Ἀθήνας, ἔνθα ἐπεσκέφθη τὸν Μακαρ. Ἀρχιεπίσκοπον Ἀθηνῶν καὶ Πάσης Ἑλλάδος κ. κ. Θεόκλητον, τὸν Πρωθυπουργὸν τῆς Ἑλλάδος κ. Κ. Καραμανλῆν, τοὺς Ὑπουργοὺς Ἐξωτερικῶν κ. Εὐάγγελον Ἀβέρωφ καὶ Θρησκευμάτων καὶ Παιδείας κ. Γεώργιον Βογιατζῆν, μεθ' ὧν συνεζήτησεν ἀφορῶντα τὴν ἐν Ἀμερικῇ Ὁμογένειαν καὶ διεκκλησιαστικὰ γενικῶς ζητήματα.

Κατὰ τὰς μετὰ τοῦ κ. Πρωθυπουργοῦ καὶ τῶν κ. κ. Ὑπουργῶν συζητήσεις ἐπεκράτησιν ἀ π ό λ υ τ ο ς σ υ μ φ ω ν ί α ἀ π ό ψ ε ω ν ἐπὶ πάντων τῶν ζητημάτων, τόσον δι' ὅσα ἡ Ἱερὰ Ἀρχιεπισκοπὴ ἔπραξεν εἰς τὸν τομέα τοῦτον, ὅσον καὶ διὰ τὸ πρόγραμμα αὐτῆς διὰ τὴν μελλοντικὴν πρόοδον τῆς ἐν Ἀμερικῇ Ἑλληνορθοδόξου Ἐκκλησίας καὶ Ὁμογενείας.

Ἐξ Ἀθηνῶν ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς μετὰ τοῦ Σεβ. Ἀρχιεπισκόπου Θυατείρων κ. κ. Ἀθηναγόρου μετέβησαν εἰς Κέρκυραν, γενόμενοι ἐγκαρδίως δεκτοὶ παρὰ τοῦ Σεβ. Μητροπολίτου Κερκύρας καὶ Παξῶν κ. κ. Μεθοδίου, τοῦ Νομάρχου κ. Σιδηροπούλου, τοῦ Δημάρχου κ. Ζαφειροπούλου καὶ πλήθους λαοῦ.

Ἐκεῖθεν, μέσῳ Ἀθηνῶν, Παρισίων καὶ Βερμούδων Νήσων — ἔνθα προσεγειώθη τὸ ἀεροπλᾶνον λόγῳ τῆς ἐνταῦθα ἐπικρατούσης κακοκαιρίας — ὁ Σεβ. Ἀρχιεπίσκοπος, τῇ 26ῃ λ. μηνός, ἐπέστρεψεν εἰς τὴν ἕδραν του.

His Eminence Archbishop Iakovos, returned to his headquarters in New York on the afternoon of Sunday, February 26.

His Eminence had left New York on January 31 by air for Zurich. From there he went to Geneva to attend the meetings of the Executive Committee of the World Council of Churches, of which he is one of the five Presidents. At the close of these meetings, he departed by air on February 10 for Constantinople, where he paid his respects, on behalf of the Greek Orthodox of America, to His Holiness the Ecumenical Patriarch Athenagoras I, who received him, in the name of the Lord, with great joy and cordiality.

With His Holiness, Archbishop Iakovos discussed subjects concerning the Greek Orthodox Church and its communicants in America, about which decisions were taken. The Patriarch asked the Archbishop to extend to the Greek Orthodox of America his affectionate paternal and Patriarchal blessings and best wishes, and to make known to them that he would visit America in the Spring of 1962, when he will attend and bless the 16th Clergy-Laity Congress that will take place in Boston.

God willing, His Holiness during this year of 1961 will visit Greece, Yugoslavia and England, thus returning the visits paid to him by His Beatitude Theokletos, Archbishop of Athens and All Greece, Patriarch Germanos of Serbia and the Primate of the Anglican Church, the Most Honorable Archbishop of Canterbury, Dr. G. F. Fisher.

Departing from Constantinople February 17 Archbishop Iakovos proceeded to Athens where he visited His Beatitude Theokletos, the Prime Minister of Greece Mr. Constantine Karamanlis, Foreign Minister Evangelos Averoff and the Minister of Religion and Education George Voyatzis. The Archbishop discussed with them general problems concerning the Church and its communicants in America.

The Archbishop's talks with Prime Minister and the other Ministers resulted in complete agreement on all subjects discussed concerning the policy of the Greek Archdiocese and the future course of Greek Orthodoxy in America.

From Athens Archbishop Iakovos journeyed to Corfu, accompanied by His Eminence Archbishop Athenagoras of Thyateira. There they were warmly welcomed by the Most Reverend Methodios, the Metropolitan of Corfu, by Prefect Sideropoulos, by Mayor Zapheiropoulos, and by a large throng.

On February 26 Archbishop Iakovos returned to the Greek Archdiocese, having flown by way of Athens, Paris and Bermuda, and having been delayed by bad weather.

The Greek Archdiocese Co-Sponsors the Mitropoulos Memorial Concert

The Dimitri Mitropoulos Memorial Concert, which was co-sponsored by the Greek Archdiocese and the Musicians Aid Society, and was a benefit performance for the latter, of which Mitropoulos was a co-founder, took place at Carnegie Hall on Sunday evening, March 5. The proceeds of this event, of which Archbishop Iakovos was Honorary Chairman and Mr. Spyros Skouras was Co-Chairman, will be devoted to building a permanent home for aged and indigent musicians, a cause that was dear to the heart of the famous maestro.

The concert for which there was a full house, was a most impressive affair of musical brilliance, to which renowned artists who knew Mitropoulos personally contributed their services. The list included pianist Van Cliburn, Conductors Karl Boehm and Fausto Cleva; violinist Mishel Piastro, who is also President of the Musicians Aid Society; the famous Symphony of the Air; and Metropolitan Opera singers Renata Tibaldi, Eleanor Steber, Mignon Dunn, Barry Morell and Ezio Flagello. Although it is not customary to have benefit concerts reviewed, the critics in this unusual instance agreed, as the New York Herald Tribune stated, that "the performers and soloist observed a notable standard of performance and interpretation in their share of this exceptional tribute."

The program included operatic arias, overtures, funeral music, and the very special feature of the debut of Van Cliburn in a new capacity, as he both played and conducted the Prokofieff Third Piano Concerto, which was a favorite of Mitropoulos, who last performed the work as a player-conductor in 1953, using at that time a special transparent plastic lid on the piano, that Van Cliburn also used.

The young artist's virtuosity was wildly hailed by the audience, and widely acclaimed by the critics. The Herald Tribune wrote that "he seemed fully at home in this new phase of his musical activity. In the orchestral introduction . . . he stood to conduct with assured and vigorous gestures before taking his seat at the piano . . . he then gave his directional indications by hand when this was possible, and at other times by motions of his head. He chose this concerto, he told his hearers, because it was the one in which Mr. Mitropoulos first played this dual role in Athens early in his career." The New York World Telegram and Sun commented that "Mr. Cliburn, who had never conducted before, gave a brilliant account of Prokofieff's Third Concerto, applying his mighty stores of technic and tone to the full, yet controlling the excellent Symphony of the Air, too . . . far from a stunt, Mr. Cliburn's own two- in-one feat was a noble gesture and tribute to the man he revered for his greatness of spirit, and an act of artistic conviction in his own right." The New York Times made note of his "showmanship" which "certainly brought down the house" and added that "his personal excitement" was "exhilarating." The New York Journal American pointed out that "this feat tested the mettle of both Cliburn and the Symphony of the Air. The roar of applause at the end acknowledged their successful collaboration . . . with Cliburn this was no stunt but a feat of honor. He played with that technical assurance so characteristic of him and with a musicianship indicative of the resourcefulness that enabled him to conduct as well."

It should be added that this brilliant young artist also spoke with modesty and true feeling to the audience about Mitropoulos, and gave further proof of his esteem and reverence for him by personally contributing some $3,000 to the Musicians Aid Society.

The heartfelt and moving tributes paid to the late beloved maestro were opened by Archbishop Iakovos who, as Honorary Chairman of the Concert, spoke first. The others were Leonard Bernstein, Conductor of the New York Philharmonic; Rudolf Bing, Director of the Metropolitan Opera; Senator Jacob J. Javits of New York; and David M. Keiser, President of the New York Philharmonic. All emphasized Mr. Mitropoulos' self- effacing nobility of spirit and the high regard in which he was held as a man and as a musician.

The tribute delivered by Archbishop Iakovos was received by the large audience with the reverent solemnity evoked by a prayer. His Eminence said:

"We pay tribute tonight to the memory of Dimitri Mitropoulos, the artist and the man. We honor him for himself, and on behalf of the Musicians Aid Society, which helps musicians who are old and in need, and of which he was the co-founder. His interest in this worthy organization is a measure of Mitropoulos the man, whose humanity and fulness of feeling for his fellow men equal in distinction the qualities — so well known — of Mitropoulos the musician.

"Inspiration marked the career of Dimitri Mitropoulos — an inspiration of which he made the utmost, pursuing it with devotion, energy and totality that were religious in intensity. In this he was himself an inspiration. But beyond the unique artistic application of his capacities, his career embodies an inspiration of another sort. Coming to this country a generation ago as a gifted but unhailed Greek musician, he is a prime example of what our great land, which he so completely espoused, can do for the dedicated man of talent, and what in turn, such a man can do for America.

"His gifts and the use he made of them are in themselves sufficient to ensure the remembrance of him. But we are grateful that he had more — that he revealed the compassion and charity— as this worthy benefit attests — without which all gifts and all triumphs may be meaningless.

"And because of this, our prayer for Dimitri Mitropoulos — in the traditional petition of our venerable faith — "Eternal be the memory of him (Αἰωνία αὐτοῦ ἡ μνήμη) *— will be answered — for truly: the memory of him will be eternal."*

At the concert, Archbishop Iakovos occupied the box of honor, where guests by his invitation included Ambassador Themistocles Tsatsos, Head of the Greek Delegation to the General Assembly of the United Nations; Mrs. and Ambassador Economu-Gouras, Permanent Representative of Greece to the United Nations; Mrs. and Hon. Basil Vitsaxis, Counsel to the Greek Embassy; and Hon. Constantine Migliaressis, Acting Consul General of Greece in New York.

Following the concert, His Eminence and his guests attended a re-

BOOKS AND YOU

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BYZANTINE CIVILIZATION. By Steven Runciman. New York: Meridian Books, 1958. Second Printing. Paper-bound. Pp. 255. $1.35.

Steven Runciman's *Byzantine Civilization,* first published in 1933, is probably the finest volume of its kind to be now made available to the general public in convenient, handsome paperback form. It is a striking sign that the civilization of Byzantium is slowly being recognized as being of prime historical and cultural importance. Steven Runciman, a world renowned Byzantine scholar, has been a principal figure in resuscitating a genral interest in the Byzantine world and asserting the historical significance of Byzantine civilization for the general reader, making every effort to demonstrate clearly and concisely to the English reader an unprejudiced, unbiased picture of one of the world's truly great cultural heritages.

In this compact book of twelve interesting and highly lucid chapters, Runciman covers with amazing deftness such topics as "The Foundation of Constantinople"; "Historical Outline" (of Byzantine history); "The Imperial Constitution and the Reign of Law"; "The Administration"; "Religion and the Church"; "The Army: the Navy: the Diplomatic Service"; "Commerce"; "Town and Country Life"; "Education and Learning"; "Byzantine Literature"; "Byzantine Art"; and "Byzantium and the Neighboring World." There are also a list of Roman Emperors from Constantine I to Constantine XI, a bibliographical note, and notes to each chapter.

It can truly be said of this fine book that it gets at the essence of the Byzantine achievement and portrays vividly the heart and soul of the Byzantine world to the general reader. This is not a history book nor a dry chronicling of events, but rather a brilliant assessment of the cultural achievements of the Byzantine Empire. In Runciman's own words Byzantium "... had left a glorious legacy in learning and in art; it had raised whole countries from barbarism and had given refinement to others; its strength and its intelligence for centuries had been the protection of Christendom. For eleven centuries Constantinople had been the centre of the world of light." The fall of Constantinople on May 29, 1453, is called a tragedy by Runciman, a tragedy which entailed finality. "The quick brilliance, the interest and aestheticism of the Greek, the proud stability and the administrative competence of the Roman, the transcendental intensity of the Christian from the East, welded together into a fluid sensitive mass, were put now to sleep." (p. 240)

With these words on the concluding page of his book Runciman summarizes his own brilliant evaluation of a brilliant and unique civilization.

AND ACROSS BIG SEAS. By Helen P. Jannopoulo. Illustrated by W. H. French. Caldwell, Idaho: The Caxton Press, Ltd. Pp. 353. $5.00.

It has been a decade or so since this book was originally published and yet it seems all the more relevant to our own day here and now. Perhaps this is because with the tremendous growth and development of Greek-American communities throughout the United States, Greek-Americans of the second and third generations are beginning to look back upon their backgrounds and ask the questions: "Who are we?" "Where did we really come from?" There is no longer a real resistance to assimilations into the American community, but rather a raising of the question, "How can we contribute the best of what we have of our natural resources and our ethnic and religious heritage to the American way of life?" This thus becomes a period of reassessment. We as Greek-Americans of the Orthodox faith have gone a long way since Helen P. Jannopoulo landed in New York from "Across Big Seas."

This book by Mrs. Jannopoulo, who is now in her 80's and living in St. Louis, retraces the steps of one woman back to her girlhood from its origins in Rumania in the 1870's where her father was a Greek Orthodox priest of the church of Braila, to Greece (Athens briefly); the principal Greek experience being in Missolonghi where her father had received an appointment as priest; thence to America at the age of eighteen along with her mother, brothers and sisters where they all joined her father, Rev. Panagiotis Phiambolis, who had established the first Greek Orthodox Church in Chicago upon instruction and appointment from Metropolitan of Athens. Eventually the author was married to the Greek Consul at St. Louis, Demetrios Jannopoulo.

This book, which is obviously not written by a professional writer, is the product of Mrs. Jannopoulo's mature years, growing directly out of the stories which she was wont to tell her grandchildren. It was really the grandchildren who were responsible for the desire to set down in writing a record of their grandmother's family history. This kind of interest is natural and valuable for it gives later generations a chance to look back upon their own family past, understand their own present more clearly, and build for a more constructive future.

It is, in effect, a chapter in the history of the American immigrant and it is moving to read a book like this as a tribute to the accomplishments of the Greek-American immigrant in particular. This kind of book is an effective way of achieving a better understanding of America's various nationalities.

"Across Big Seas" may now be ordered directly from the publishers, The Caxton Press, Caldwell, Idaho, if it is not to be found in bookstores.

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ception and supper given by Mr. Spyros Skouras in honor of the artists who performed.

In passing, it is no exaggeration to state that the Dimitri Mitropoulos Memorial Concert was a unique and distinctive occasion that will long be remembered in the rich musical annals of Carnegie Hall and New York.

A. D.

ΑΛΛΗΛΟΓΡΑΦΙΑ

Κον καὶ Καν Γεωργίου Πουλακάκου, Ἀθήνας: Εὐχαριστοῦμεν διὰ τὴν ἀνανέωσιν τῆς συνδρομῆς σας ἐπὶ τρία ἔτη. Θὰ λαμβάνετε τὸν «Ὀρθόδοξον Παρατηρητὴν» εἰς Ἀθήνας ἔνθα θὰ διαμένετε.

ΕΚΚΛΗΣΙΑΣΤΙΚΑΙ ΕΙΔΗΣΕΙΣ

ΕΚΚΛΗΣΙΑ ΙΕΡΟΣΟΛΥΜΩΝ

Ὁ Μακαριώτατος Πατριάρχης Ἱεροσολύμων καὶ Πάσης Παλαιστίνης κ. κ. Βενέδικτος παρέστη εἰς Θείαν Λειτουργίαν ἐν τῷ Ρωσσικῷ Καθεδρικῷ Ναῷ τῆς Ἁγίας Τριάδος ἐν Ἱερουσαλὴμ καὶ δεξίωσιν πρὸς τιμὴν τοῦ Μακ. Πατριάρχου Μόσχας κ. κ. Ἀλεξίου.

ΕΚΚΛΗΣΙΑ ΡΩΣΣΙΑΣ

▸ Τὸ Ρωσσικὸν Πρακτορεῖον ΤΑΣ μετέδωσεν ὅτι ἀπεβίωσεν εἰς ἡλικίαν 83 ἐτῶν ὁ Σεβ. Μητροπολίτης Μόσχας Φλαβιανός.

▸ Ὁ Ἀρχιμανδρίτης Νικόδημος, ἀρχηγὸς τῆς ἐν Παλαιστίνῃ Ρωσσικῆς Ἀποστολῆς, κατόπιν τριετοῦς ὑπηρεσίας, ἀνεκλήθη εἰς Μόσχαν.

▸ Ὁ Σεβ. Μητροπολίτης Κρουτίνης κ. Νικόλαος, πρὸ καιροῦ ἀπομακρυνθεὶς τῆς διευθύνσεως τῶν μετὰ τοῦ Ἐξωτερικοῦ Σχέσεων τῆς Ρωσσικῆς Ἐκκλησίας, ἔχει ἐκτοπισθῇ εἰς μακρυνήν τινα ἐπαρχίαν.

ΕΚΚΛΗΣΙΑ ΕΛΛΑΔΟΣ

▸ Ἡ Α.Μ. ὁ Βασιλεὺς τῆς Ἑλλάδος Παῦλος ἀπένειμε τὸν Μεγαλόσταυρον Γεωργίου Β΄ διὰ τὰς ἐξαιρέτους ὑπηρεσίας αὐτῶν πρὸς τὴν Ἐκκλησίαν, εἰς τοὺς Σεβ. Μητροπολίας: Χαλκίδος, Ἀλεξανδρουπόλεως, Ξάνθης, Θήρας, Μαρωνείας, Παραμυθίας, καὶ Καρυστίας.

▸ Πέντε «Μάρτυρες τοῦ Ἰεχωβᾶ» συνελήφθησαν ὡς διενεργοῦντες παράνομον προσηλυτισμόν. Βραδύτερον ἀπελύθησαν.

ΕΚΚΛΗΣΙΑ ΡΩΜΗΣ

Ἡ Α.Α. ὁ Πάπας Ἰωάννης 23ος ὠνόμασεν Ἀρχιεπίσκοπον Φιλαδελφείας τὸν Ἐπίσκοπον John Joseph Krol, Cleveland, Ohio, ὡς διάδοχον τοῦ πρὸ ἓξ μηνῶν θανόντος Καρδιναλίου John O'Hara.

ΑΓΓΛΙΚΑΝΙΚΗ ΕΚΚΛΗΣΙΑ

▸ Ὁ Πρωθυπουργὸς Μακμίλλαν ἐχαιρέτισε τὴν προσεχῆ ἔκδοσιν τῆς Καινῆς Διαθήκης, ὡς μέρος τῆς «Νέας Ἀγγλικῆς Βίβλου». Ἐν τούτοις ἐδήλωσεν, ὅτι προσωπικῶς προτιμᾷ τὴν ἔκδοσιν τῆς Βίβλου, τὴν γνωστὴν ὡς King James Version.

▸ Ἡ νέα νομοθεσία τῆς Αὐστραλίας ἐπιτρέπει τὴν ἐξέλιξιν τῆς αὐτόθι Ἀγγλικανικῆς Ἐκκλησίας εἰς Αὐτόνομον—Αὐτοκέφαλον, κατὰ τὸν τύπον τῶν Ἐκκλησιῶν Ἰορδανίας, Σκωτίας, Καναδᾶ, Ἡνωμένων Πολιτειῶν καὶ Νέας Ζηλανδίας.

ΕΠΙΣΚΟΠΕΛΙΑΝΗ ΕΚΚΛΗΣΙΑ

Δηλώσεις τοῦ Ἐπισκόπου James A. Pike ἐν Ἁγίῳ Φραγκίσκῳ Καλιφορνίας, θίγουσαι τὴν διδασκαλίαν τῆς Ἐκκλησίας περὶ τῆς Παρθενίας τῆς Θεοτόκου, τῆς ἐν οὐρανῷ ὑπάρξεως τοῦ Τιμίου Σώματος τοῦ Ἀναστάντος Χριστοῦ καὶ ἄλλων οὐσιωδῶν σημείων, προὐκάλεσαν σφοδροτάτας διαμαρτυρίας καὶ ἀναστάτωσιν ἐν τῇ Ἐπισκοπελιανῇ Ἐκκλησίᾳ καὶ ἀτμόσφαιραν ἀπογοητεύσεως μεταξὺ τῶν λοιπῶν Ἐκκλησιῶν, κατὰ τὰς παραμονὰς μάλιστα τῆς συγκλήσεως τοῦ Παγκοσμίου Συμβουλίου τῶν Ἐκκλησιῶν.

ΕΥΑΓΓΕΛΙΚΗ ΕΚΚΛΗΣΙΑ ΓΕΡΜΑΝΙΑΣ

Ὁ Πρωθυπουργὸς K. Adenauer ἐξῆρε τὸ ἔργον τοῦ Ἐπισκόπου Otto Dibelius, ἐπὶ 12 ἔτη Ἀρχηγοῦ τῆς Εὐαγγελικῆς Ἐκκλησίας Γερμανίας. Τὸν Dr. Dibelius, παραιτηθέντα λόγῳ ἡλικίας, διεδέχθη διὰ μίαν ἐξαετίαν ὁ Dr. Kurt Scharf.

ΕΚΚΛΗΣΙΑ ΣΟΥΗΔΙΑΣ

Οἱ Ἐπίσκοποι Σουηδίας δι' αἰτήσεώς των πρὸς τὸν Βασιλέα Γουσταῦον Ἀδόλφον, ἐζήτησαν ὅπως οἱ κληρικοὶ ἔχωσι τὸ δικαίωμα νὰ ἀρνῶνται νὰ εὐλογήσουν γάμους διαζευχθέντων προσώπων.

ΠΑΓΚΟΣΜΙΟΝ ΣΥΜΒΟΥΛ. ΕΚΚΛΗΣΙΩΝ

Ὁ Dr. W. A. Visser't Hooft, Γενικὸς Γραμματεὺς τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν ἀνήρεσε τὴν ὑπὸ ἀνωτέρων Κληρικῶν τῆς Γερμανικῆς Μετερρυθμισμένης Ἐκκλησίας ἐν Ἀφρικῇ, γνωστῶν διὰ τὰς φυλετικὰς αὐτῶν δοξασίας, χαλκευθεῖσαν συκοφαντίαν, ὅτι, δῆθεν, ἐν τῷ Παγκοσμίῳ Συμβουλίῳ Ἐκκλησιῶν κυριαρχοῦσι κομμουνιστικαὶ ἀντιλήψεις. Πολλαὶ πολλαχόθεν ἐπίσης ἠγέρθησαν διαμαρτυρίαι κατὰ τῆς συκοφαντίας ταύτης.

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

Ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος

▸ Τῇ 9ῃ τ. μ. ἐπὶ τῇ ἐνάρξει τοῦ ἐτησίου ἐράνου τοῦ Ἐρυθροῦ Σταυροῦ, προσκλήσει τοῦ Προέδρου αὐτοῦ, Στρατηγοῦ Alfred Gruenther, ἄλλοτε Ἀρχηγοῦ τῶν Ἀμερικανικῶν Δυνάμεων, μεταβὰς εἰς τὴν ἔδραν τοῦ Ἐρυθροῦ Σταυροῦ, ἀνέπεμψε τὴν Προσευχὴν καὶ τὴν Εὐχαριστίαν.

Διορισμὸς Ἑλληνορθοδόξου ἐν τῷ Λευκῷ Οἴκῳ

Ὁ ἐκλεκτὸς ὁμογενὴς κ. Μιχαὴλ Μανάτος διωρίσθη ὑπὸ τοῦ Ἐξοχ. Προέδρου τῶν Ἡνωμένων Πολιτειῶν John F. Kennedy Διοικητικὸς Σύμβουλος τοῦ Προέδρου καὶ Σύνδεσμος μετὰ τῆς Γερουσίας (Administrative Assistant to the President and Liaison to the U.S. Senate).

Ἀπὸ μέρους τοῦ Σεβ. Ἀρχιεπισκόπου ἡμῶν Ἀμερικῆς κ. κ. Ἰακώβου, ὁ Πανοσ. Πρωτοσύγκελλος κ. Τιμόθεος Χαλόφτης συνεχάρη τηλεγραφικῶς τὸν κ. Μανάτον καὶ ηὐχήθη αὐτῷ ἐπιτυχίαν εἰς τὴν λίαν τιμητικὴν καὶ ἐμπιστευτικὴν ταύτην θέσιν.

25ετηρὶς τοῦ κ. Β. Ζούστη

Ὁ κ. Βασίλειος Ζούστης, Ληξίαρχος τῆς Ἱ. Ἀρχιεπισκοπῆς Ἀμερικῆς, συμπληρώσας 25ετῆ εὔορκον καὶ καρποφόρον ὑπηρεσίαν παρὰ τῇ Ἱ. Ἀρχιεπισκοπῇ, ἐδέχθη τὰ συγχαρητήρια τοῦ Σεβ. Ἀρχιεπισκόπου Ἀμερικῆς κ. κ. Ἰακώβου καὶ τὴν εὐαρέσκειαν τῆς Ἐκκλησίας. Ἡ Α.Θ. Παναγιότης, ὁ Οἰκουμενικὸς Πατριάρχης κ. κ. Ἀθηναγόρας, ἠγαθύνθη νὰ τιμήσῃ τὸν κ. Β. Ζούστην διὰ Πατριαρχικοῦ Πιττακίου, συγχαίρων ἐπὶ τῇ συμπληρώσει τῆς 25-ετοῦς λαμπρᾶς ὑπηρεσίας καὶ εὐχόμενος αἰσίαν συνέχισιν ταύτης.

ΔΙΑΦΟΡΟΙ ΕΙΔΗΣΕΙΣ

Νόμος περὶ Υἱοθετήσεων

Ἡ Πολιτεία Νέας Ὑόρκης νομοθετήσασα ἐπὶ τῶν υἱοθεσιῶν, ἔλαβε προστατευτικὰ μέτρα διὰ τὰ υἱοθετούμενα, οὕτως ὥστε ταῦτα νὰ μὴ περιέρχωνται εἰς ἀλλοθρήσκους ἢ ἀλλοδόξους οἰκογενείας.

Κατὰ τοῦ Πρωτείου τοῦ Ἐπισκόπου Ρώμης

Ἐξεδόθη συλλογὴ θεολογικῶν μελετῶν εἰς ἕνα τόμον ἐπὶ τοῦ Παπικοῦ Πρωτείου, ἐκθέτουσα τὰς ἀπὸ Ὀρθοδόξου ἀπόψεως ἀντιρρήσεις. Ὁ τίτλος του εἶναι "La Primauté de Pierre" καὶ συγγράφοντες οἱ Ρῶσσοι Καθηγηταὶ N. Afanassieff, N. Koulomzine, J. Meyendorff, Alex Schemann. Ἰδοὺ τὰ πραγματευόμενα θέματα κατὰ σειράν:

1. «Ἡ Ἐκκλησία ἡ προκαθημένη τῆς ἀγάπης».
2. «Ἡ θέσις τοῦ Ἀποστόλου Πέτρου ἐν τῇ ἀρχαίᾳ Ἐκκλησίᾳ».
3. «Ὁ Ἀπόστολος Πέτρος, τὸ πρωτεῖον καὶ ἡ διαδοχή του ἐν τῇ Βυζαντινῇ Θεολογίᾳ».
4. «Τὸ Πρωτεῖον κατὰ τὴν Ὀρθόδοξον Ἐκκλησιολογίαν».

Τὸ παράδειγμα τῶν Ἑβραίων

Ἐσχάτως ἡ Ἑβραϊκὴ κοινωνία Νέας Ὑόρκης προσέφερε $21,000.000 ὑπὲρ τῶν Ἐκπαιδευτηρίων καὶ λοιπῶν Ἑβραϊκῶν Ἱδρυμάτων. Ἰδοὺ ἓν ἀξιομίμητον παράδειγμα διὰ τοὺς μεμψιμοιροῦντας.

Καὶ τῶν Ρωμαιοκαθολικῶν

Ὁ Σεβ. Καρδινάλιος Σπέλλμαν ἐζήτησε ἀπὸ τὰ μέλη τῆς ἐκκλησιαστικῆς του δικαιοδοσίας τὸ ποσὸν τῶν $25,000,000 διὰ τὰς ἀνάγκας τῆς Ἀρχιεπισκοπῆς του. Ἐντὸς ἐλαχίστων ἑβδομάδων προσεφέρθησαν ὄχι 25 ἀλλὰ 35 ἑκατομμύρια δολλαρίων!

Κομμουνιστικὴ «Παιδεία»

ΣΟΦΙΑ. Οἱ νέοι καὶ αἱ νέαι τῆς Βουλγαρίας εἶναι ὑποχρεωμένοι νὰ παρακολουθοῦν μαθήματα κατὰ τοῦ Χριστιανισμοῦ καὶ ὑπὲρ τοῦ Κομμουνισμοῦ.

PATRIARCHATE OF JERUSALEM

JERUSALEM. A wall from the time of Christ, apparently built by King Herod, was discovered accidentally between the "Dung Gate" and the "Wailing Wall' in Jerusalem's Old City, during the construction of a new school building. Archeologists were reported eagerly awaiting further reports on the discovery, which was expected to have an important bearing on the topography of the Second Temple, destroyed in 70 A.D.

▸ His Beatitude Benedictos, Patriarch of the Greek Orthodox Patriarchate of Jerusalem, honored a Lutheran, Mr. Theodore Bustany, with the Golden Cross of the Order of the Holy Sepulchre.

▸ Greek Orthodox Patriarch Benedictos of Jerusalem officiated at celebrations honoring Patriach Alexei, head of the Russian Orthodox Church, on his nameday, the feast of St. Alexei. Accompanied by several other archbishops and prelates, Patriarch Benedictos came from his residence in the Old City to celebrate a Solemn Liturgy at the festively decorated Russian Orthodox Trinity Cathedral in the New City.

▪

RUSSIAN ORTHODOX CHURCH

▸ Archimandrite Nicodim, former deputy to Archimandrite Augustin, head of the Russian Orthodox Church mission here, left for Moscow after three years of service in the Holy Land.

▸ Bishop Johann Wendland, Russian Orthodox Exarch for Germany and Central Europe, was received in Hannover, Germany, by Lutheran Bishop Hanns Lilje, Chairman of the United Evangelical Lutheran Church in Germany.

▪

CHURCH OF GREECE

New Constitution Approved for Crete Orthodox Church

A new constitution for the semi-autonomous Greek Orthodox Church of Crete was approved by the Greek Parliament. The charter was drafted with the cooperation of the Ecumenical Patriarchate in Istanbul, the Crete Church and the Greek Ministry of Cults. George Voyadjis, Greek Minister for Cults, said the constitution "will regulate subjects related to Church and State, as well as other problems concerning administrative matters of church property in Crete.

King Honors Seven Greek Orthodox Prelates

Seven Greek Orthodox metropolitans were awarded the Grand Cross of the Order of King George I for their outstanding services to the Greek Orthodox Church. The honor was conferred on the churchmen by King Paul. Receiving the award were Metropolitans Gregory of Halkis, Ioakim of Alexandroupolis, Antonios of Xanthi, Epiphanios of Thyra, Timothy of Moronea, Titos of Paramithea and Chrysostom of Karystea.

Greek Jehovahs' Witnesses Arrested for Proselytizing

Five Greek Jehovah's Witnesses were arrested by police while conducting a meeting in a house at Kalamaki, an Athens suburb, attended by some 40 persons. They were accused of trying to convert Greek Orthodox adherents. Those arrested were brought to a court but later released pending further investigation.

▪

ROMAN CATHOLIC CHURCH

▸ Pope John XXIII's private cinema in the Vatican Palace has been modernized with a new projector and an air-conditioning unit.

▸ Bishop John Joseph Kroll of Cleveland, Ohio, was named by Pope John XXIII as Archbishop of Philadelphia to succeed John Cardinal O'Hara, who died August 28 last year at the age of 72.

▪

ANGLICAN CHURCH

Australian Anglican Church Moves Toward Autonomy

Legislation to give the Anglican Church in Australia a new constitution can become effective. The change has been approved by the General Synod of the Church of England, and implementing legislation was requested by Dr. Hugh R. Gough, Anglican Primate of Australia and Archbishop of Sydney. Premier Robert Heffron of New South Wales gave assurance that "reasonable time" would elapse between first and second readings of the bill to allow for any objections.

Proposals for the new constitution have been discussed in Australia for more than 50 years. It would give the Australian Church power to enact its own laws of worship and put it on par with its sister autonomous bodies in Ireland, Scotland, Wales, Canada, the United States (Protestant Episcopal), South Africa, and New Zealand.

Prime Minister MacMillan Hails New English Bible

Prime Minister Harold MacMillan hailed the forthcoming publication of the New Testament portion of "The New English Bible," declaring it was right to "take a fresh look from time to time even at familiar passages, in the light of the latest discoveries of scholarship and of the archeologists." However, he stated that personally he prefers the Authorized King James Version, which he thought was "the greatest and most successful publishing effort of all time."

Bishop Pike Criticized by Lay Group

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estant Episcopal California Diocese issued a statement in San Francisco critical of Bishop James A. Pike for his comments in a recent magazine article expressing disbelief in the Virgin Birth of Christ.

▪

WORLD COUNCIL OF CHURCHES

Dr. Visser 'T Hooft Replies to Charges Against World Council

Dr. W. A. Visser 'T Hooft, General Secretary of the World Council of Churches, denied in a statement made public in Capetown, S. Africa, that the Council is Communist-dominated or "connected in any way with any political ideology or system." His statement was in reply to charges which he said had been made against the WCC following a conference it sponsored in Johannesburg last December to discuss the South African government's apaertheid (racial segregation) policies. The conference, which adopted resolutions criticizing several aspects of these policies, was attended by representatives of the Council's eight member Churches in South Africa.

(Last January, two leaders of the Dutch Reformed Church of Africa, which supports the government's racial policies, accused the World Council of Churches of "un-Christian tendencies and doctrine" and said it was "preparing the road for Communism.")

▸ The appointment of the Rev. Hallam Shorrock, Jr., as Secretary for Asia of the Division of Inter-Church Aid of the World Council of Churches has been announced in Geneva.

U.S. URGED TO DESIGNATE ORTHODOX AS A MAJOR RELIGIOUS GROUP

Sen. Clifford P. Case (R. — N.J.) has proposed that the Federal Government designate Eastern Orthodoxy as one of four major religious bodies in the country. A resolution he drafted would put Eastern Orthodoxy on a par with Protestantism, Roman Catholicism and Judaism, particularly when it comes to religious participation in governmental ceremonies. Senator Case said some federal agencies have omitted Eastern Orthodox clergymen in ceremonies where Protestants, Catholics and Jews participated.

Although the other bodies have not been formally designated by Congress as "major," they have been considered so as a matter of course. Sen. Case's resolution would call upon the federal government to consider Orthodoxy on an equal basis with the other religious groups. Eastern Orthodox Churches report some 2,807,000 members, according to the New Jersey Senator.

—Religious News Service

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